

ANNALS
OF THE
CONGREGATION OF THE MISSION,
OR,
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

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Paris, Rue de Sèvres, 95.

ST. JOSEPH'S HOUSE,
EMMITSBURG, MD.
U. S. N. AMERICA.

1898.



LOUISE DE MARILLAC, WIDOW OF M. LE GRAS, PRIVATE SECRETARY TO QUEEN MARY DE MEDICI, FOUNDESS AND FIRST SUPERIOR OF THE SISTERS OF CHARITY, SERVANTS OF THE SICK POOR, INTERRED IN THE CHAPEL OF THE VISITATION IN THE PARISH CHURCH OF SAINT LAURENCE, IN PARIS, AND TRANSFERRED ON THE 29 JUNE 1815, FOR THE CONSOLATION OF THE COMMUNITY, TO THE CHAPEL OF THE MOTHER HOUSE, RUE DU BAC. TRUE MOTHER OF THE POOR, MODEL OF ALL VIRTUES, WORTHY OF ETERNAL REST. MAY HER PRECIOUS REMAINS, WHILST REMINDING US OF HER CHARITY, KEEP ALIVE HER SPIRIT.

DECLARED VENERABLE 10 JUNE 1895.

(Inscription on her tomb.)

THE
VENERABLE LOUISE DE MARILLAC.
MADEMOISELLE LE GRAS,

FOUNDRESS OF THE SISTERS OF CHARITY OF
ST. VINCENT DE PAUL.

BY MGR. BAUNARD,

RECTOR OF CATHOLIC FACULTIES, AT LILLE. ¹

Such is the title of the new Life of Louise de Marillac which, we are happy to announce to our Readers, and which will appear about the time that the present issue of the *Annals* shall have reached them.

It suffices to say that Mgr. Baunard is the author of this beautiful Book. We are already acquainted, by the remarkable biographies he has published, with the charm and literary perfection of all that proceeds from the pen of the eminent Rector of the Catholic Faculties, at Lille.

We are able to present our readers with a few fragments of letters which show under what circumstances Mgr. Baunard undertook this work, and the impressions under which he continued and completed it.

We shall also publish the letter in which our Most Honored Father and Superior General, Very Rev. A. Fiat, returns thanks to the Author, and eulogizes his Book.

LETTER FROM MONSEIGNEUR BAUNARD,

1—*To MOTHER MARIE LAMARTINIE, Superioress of the Sisters of Charity, at Paris.*

Lille, July 22, 1895.

MOST HONORED MOTHER,

I received most gratefully the highly valued letter by which you express your confidence so far as to intrust to

1. One volume in-8. At Poussielgue's Bookseller; Paris, Rue Cassette. This work can, likewise, be procured of the Sisters of Charity, Paris, Rue du Bac, 140.

me a work very dear to your Company. The respectful admiration which I, in common with the whole Church, profess for your Holy Founder and Venerable Foundress, as well as for your Institute and its works, inspires me with a strong wish to serve you in the matter of their history, and I would not hesitate to promise, at once, compliance with your request, did I not deem it a duty to lay before you, some considerations upon which, Most Honored Mother, you can form your own conclusions and final opinion.

At this moment, I am completing a work in two volumes, upon Cardinal Lavigerie, which I do not expect to finish before Easter, 1896.

I have thought it best not to undertake new biographies, amidst the urgent obligations already contracted. This seems but just and prudent. My age, besides, is too advanced to admit of my undertaking lengthy works.

The Life of your Venerable and, in the near future, Blessed Mother, would in fact be to introduce her to the Christian public; and I would be strongly attracted to it on account of the magnanimity of her mind, presupposed by the magnitude of her work. What I read of that life in the accounts of it written by Messrs. Gobillon and Collet, afterwards by Madam de Richmond, led me to fear that all documents, relative to her, have been exhausted by earlier biographers. And as historical events cannot be invented, I had reason to dread that a new historian would be reduced to the unenviable necessity of walking in the steps of previous writers, without introducing any new matter; any, in fact, original and important. There still remains, it is true, the treasure of her letters, which autographic collection has been placed at my disposal, and which may throw great light upon her charitable career. This appears to me a mine of information, not yet sufficiently explored, and with whose depth and riches I am as yet unacquainted.

I promise, Most Honored Mother, to examine it conscientiously. When I shall have proceeded so far, I will ask your permission to express my opinion, with the sincerity you have a right to expect of me.

If, on the other side, your Mother-House contains in its archives, other papers, relative to the subject, you will kindly inform me;—that my final judgment may be pronounced with full knowledge of the case.

Then, and then only, can I clearly make known to you, what my strength and my duty will permit me to do for you. This study will afford me a revelation of God's will. You will pray for me; and that will be a motive of gratitude, for which, I beg you to accept my thanks. Believe me, Most Honored Mother, with profound respect,

Your obedient servant,

BAUNARD.

2.—*To the same.*

Lille, October 1, 1896.

MOST HONORED MOTHER,

I shall be most grateful, if, by even one word, you will do me the honor, either on Saturday, 3d inst., or on either of the two days following, to signify your willingness to admit me to your Mother-House, Rue du Bac, there to treat with you on the overtures and proposals contained in your first esteemed letter, under date July 19, 1895.

You will oblige me by not mentioning this to any one.

I beg you, Most Honored Mother, to accept the respectful homage of your devoted servant,

BAUNARD.

3.—*To the same.*

Lille, December 25, 1896.

MOST HONORED MOTHER,

Permit me to offer you best wishes for a happy New

1*

Year, on this Christmas festival which was the grand revelation of the charity of Our Lord JESUS CHRIST. May He inspire you, by His grace, to devote yourself to the salvation of the world in the same sentiments which He had in descending to dwell amongst us: glory to GOD in the highest, and peace on earth to men of good will.

Since I had the happiness of meeting you in Paris, I have not parted company, in my daily studies, with St. Vincent de Paul and Louise de Marillac, and I cannot tell you all the instruction and edification I have derived from the study of those two beautiful characters. My Book can do nothing better than allow them to speak in turn, to relate the events of their lives, and to manifest them in their true light. If this work possesses any value it is owing to the fact that it is the work of the two Saints related by themselves. Thus far, my account has been carried to the adoption of the Foundlings in 1636—1638 which already gives me six long chapters written and revised; but not yet conclusively, for I have the habit, be it good or bad, of frequently revising my work, until the time of its publication, for which, I am in no hurry.

But, that which I do desire to hasten, is, the day on which I shall be permitted to submit to you, this first essay, in order to learn, from your own lips, whether it meets the desires you have expressed to me, and the confidence, with which you have honored me.

I greatly valued the notes of Madam de Geoffre upon Gobillon's Biography. They manifest remarkable discernment, and inspire me with special veneration for the holy religious of whom I had often heard at Orleans, in the family of a friend.

Pray for me, that the Lord may vouchsafe to assist me in a labor wholly consecrated to His glory and the edification of His servants.

Please continue to preserve secrecy on this matter; it

suits me well; and from experience, I have come to believe that silence is one of GOD's attributes!

Accept the renewal of my best wishes, Most Honored Mother, with the assurance of my grateful respect.

BAUNARD.

4.—*To the same.*

Lille, March 25, 1897.

MOST HONORED MOTHER,

The letter with which you have honored me, has touched me deeply: and, I am happy to have realized the idea and the legitimate desire of your Religious Family. It was my wish to picture your Venerable Mother and Foundress to her Daughters in the reality of her words and acts, as she appears to us in her letters and in those of her Blessed Father. Her entire history is there, and there only is she to be found. All else is but the framework; and I shall have no other merit, Most Honored Mother, than that of having drawn from that deep, inexhaustible source that you opened to me and which will prove to others, as well as to myself, a source of edification,—a fountain of holiest spiritual joys.

In view of the great interest you take in my work, I am delighted to announce the completion of six new chapters, which I shall forward you by the earliest opportunity.

I am confident that your Venerable Mother will, thereby, be better known; because her letters at the period in question, increase in number; and furnish me with richer and more abundant material for the account which she animates with her own marvelously beautiful soul.

Without doubt, Most Honored Mother, this first labor will require careful revision and much touching up of detail. I desire it to be as perfect, in the measure of my ability, as the subject demands. I therefore, thank you

sincerely for recommending it to the favor of Him who is "admirable in His saints!" I write in His divine presence with St. Vincent on the one side, and "Mademoiselle" on the other. I see, also, before me, the innumerable Sisters of Charity, who will read it, and to whom I desire to afford much pleasure, and do much good.

Continue to accord me the assistance of your prayers. I feel that they sustain me. Accept, Most Honored Mother, the homage of my profound respect and devoted gratitude.

BAUNARD.

5.—To VERY REV. A. FIAT, *Superior General, Paris.*

Lille, May 9, 1897.

VERY REVEREND FATHER,

At the time of my last visit to the Sisters of Charity, at the Mother-House, I learned that they had communicated to you the first chapters of the *Life of Louise de Marillac* which I had consented to write.

To me, Very Reverend Father, this is certainly a subject of confusion.—This first essay, is, as yet so rudimentary,—it will require so many changes and corrections to be made presentable to the public; hence, for these grave reasons, I could not consider it worthy your perusal. This induced me to request silence for some time, until I could present my work to your inspection in better shape.

This fact will, I trust, lead you to consider my poor effort with greater indulgence. At least, I shall obtain, for this first attempt, your opinion and critical remarks which will be very highly valued. By your sincerity, severity, even, you will do me a great favor and aid a cause very dear to us both: the glorification of GOD in that of His admirable Servant.

Allow me to indulge this confidence, Very Reverend

Father, in return for the profound veneration with which
I have the honor to be,

Your very humble servant,

BAUNARD.

6.—*To MOTHER MARIE LAMARTINIE, Superioress of the
Sisters of Charity, Paris.*

Lille, July 18, 1897.

MOST HONORED MOTHER,

On this vigil of the Feast of St. Vincent de Paul, I offer you the renewal of my thanks with best wishes for yourself and your Religious Family. To you, Most Honored Mother, I owe the favor of a more intimate knowledge of St. Vincent de Paul in the study of one of his principal works, and I acknowledge that never, until this hour, did his charity appear to me in its superhuman grandeur. What admiration I have conceived of his soul and his work! And then, through him, I have come to a better knowledge of that Sister-soul whose virtues you have requested me to portray. I have well understood that you are truly the Daughters of St. Vincent de Paul and, none the less, the Daughters of Louise de Marillac. And, if my book is, or shall be, of any value, it is because it shall have proved that you are the Daughters of that Father and of that Mother whom I cannot separate even in thought.

I am happy to hear of the approaching Coronation of your Madonna of the Miraculous Medal! May these holy joys prove a consolation to your recent sorrows; a relief to the crushing burden of government, and a rapid advance towards the supreme joy of the beatification of her, who engendered you in the charity of Our Lord JESUS CHRIST.

I seek refuge in your prayers, and beg you to accept the profound respect of your devoted servant,

BAUNARD.

7.—*To the same.*

August 2, 1897.

MOST HONORED MOTHER,

With your permission, to-morrow, Tuesday, I shall have the honor of calling upon you, for the purpose of placing in your hands the last two chapters of my work, and of having an understanding with you as to the method, time, binding, etc., that you may consider most desirable for this publication. I would like, if it be feasible, to visit, in your company, the Tomb of your Venerable Mother and Foundress, and there deposit the offering of the History just completed to the honor of God and of His faithful Handmaid.

Great is my joy at having been permitted to complete a narration you have been pleased to desire, and to place it at the disposal of a Community which I have thus learned to esteem and honor, more and more, as an Institution all GOD's own,—emanating from His Heart, blessed by His hand, sustained by His arm.

May His assistance and His predilection be yours forever, Honored Mother. This is the wish that accompanies my respectful gratitude.

BAUNARD.

8.—*To VERY REV. A. FIAT, Superior General, Paris.*

Meung-Sur-Loire, August 15, 1897.

VERY REVEREND FATHER,

The lengthy, kind letter with which you have honored me, is a great and immediate recompense for the labor I have consecrated to the life of your admirable Mlle. Le Gras. Indeed, I had only to transfer to my narrative, the material found in her letters, and in the letters and conferences of the incomparable Saint whom you claim as your Father. The distinctive work of each in founding

the Institute of the Sisters of Charity appears, with a truth and clearness only equalled by the divine intervention constantly visible throughout the work. If I have sufficiently set forth its characteristics and high origin, and, thereby, contributed, in some measure, to reveal to your Daughters its divine, as well as its human sources, wherein they may renew in themselves the love of Our Lord and of the poor, I shall have performed a priestly work; and I thank you, Very Reverend Father, for having inspired me with the confidence of having succeeded in my labor.

I am about to attend to the printing. In a few days, I shall go to Paris and make arrangements in this matter, either with Mr. Poussielgue, or the Sisters of Charity, who should have something to say about a publication, which is a reprint, as it were, of their Family papers. I shall be too happy, Very Reverend Father, if, as in duty bound, they consult you and draw inspiration from your advice. I shall profit greatly thereby, myself. I have gained much during this year spent in the company of St. Vincent and his coöperatrix, — the enjoyment of the unique spectacle, of the joint labor of those two noble souls. I need not tell you that there is nothing in the supernatural order, more excellent and beautiful than this daily converse with those two laborers of Charity in the vast field of the Church.

Continue, I pray you, Very Reverend Father, to accord me your assistance, your support. I desire, above all, to be, merely, the interpreter of your views and those of your two Companies, relative to individuals and institutions, in which we shall seek and find the spirit faithfully transmitted and preserved in the present generation of your Sons and Daughters.

Accept my thanks, in advance, Very Reverend Father, with the profound respect of your greatly obliged servant.

BAUNARD.

9.—*To MOTHER MARIE LAMARTINIE, Superioress of the Sisters of Charity.*

Lille, Nov. 15, 1897.

MOST HONORED MOTHER,

I was alike astonished and confused, to learn that you had the kindness and had taken the trouble to preserve those letters; and still more so, to find that you thought of communicating them to your Daughters, by their publication in the *Annals*.

This is your affair: they are yours.—As I have prepared no preface for my Book, they will serve as an introduction to it. It will be evident that they were intended only to meet your eyes—and that I did not court public favor.

Accept, Most Honored Mother, the homage of my grateful respect.

BAUNARD.

Letter of VERY REV. A. FIAT, Superior General of the Congregation of the Mission, and of the Sisters of Charity, to MGR. BAUNARD.

Paris, August 6, 1897.

MONSEIGNEUR,

Allow me to express my gratitude and that of St. Vincent's double Family, for the masterly Work to which you have just given the finishing touch.

Certainly, Monseigneur, our estimable Sister Geoffre was happily inspired when, after having exhausted herself in researches and other labors necessary to the Introduction of Cause of Louise de Marillac, she designated your Lordship as the writer best qualified to make that admirable widow, St. Vincent's chief auxiliary in the accomplishment of his works of Charity, known to the public, and to her own Daughter.

Abelly has found his rival, and Mademoiselle Le Gras, her historiographer.

Taking as the guides of your Work, the writings of St. Vincent de Paul and those of the Venerable Louise de Marillac in chronological order and throughout the course of your narration, you have placed yourself from the beginning, in the full light of truth. This has enabled you to manifest the providential origin of the great Institutions and divers works in which those two wonderful souls coöperated, giving to both the merit due to their respective parts.

By proceeding thus, you have escaped the dangers incurred by many celebrated writers and panegyrists. More anxious to exalt their hero than to relate the origin of his fame; forgetting that truth only can furnish a solid foundation to glory, they have not hesitated to affirm that St. Vincent took the initiative in all the works the plan of which he had conceived; whilst, in his humility he always applied himself from the first, to ascertain the designs of divine Providence; fearing nothing so much as to anticipate the divine will, but following it, step by step, as soon as it became known, and permitting nothing to interfere with the designs of God. All his prudence was directed to this end. Such is the true principle of his greatness and the secret of the marvelous success of all his undertakings.

Your Life of the Venerable Louise de Marillac presents another remarkable characteristic: but that is the natural outcome of the truth of deeds and doctrines. St. Vincent's glory is in no manner diminished by the evidence of the concurrence constantly extended to him by Mademoiselle LeGras. It seems on the contrary, that these two prodigies of charity rest upon the same pedestal; and, that we cannot praise one, without extolling the other.

I leave, Mgr., to others better qualified, the pleasant task of pronouncing upon the literary value of your Work.

Undoubtedly, true *connaisseurs* will be far from blaming you for having so often sacrificed your own beautiful diction to extracts in very rudimental French, which prove, however, that Mademoiselle Le Gras, as well as St. Vincent, with thoughts and sentiments of the noblest order, possessed a knowledge of the French language superior to that of many writers of the same epoch. ¹

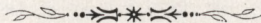
In a word, Monseigneur, your Book leaves us nothing to desire, save, that it be widely disseminated, and that it raise up in the Christian world, as well as among the Sisters of Charity, imitators of that admirable Woman who, screened by the personality of St. Vincent, discovered the secret of sharing the works and the merits of that Hero of charity.

I have the honor to be, Monseigneur, with religious respect and lively gratitude,

Your very humble and devoted servant,
A. FIAT, Superior General.

¹ In this, I have but followed the precept and example of St. Vincent de Paul's biographer, Louis Abelly, who thus expresses himself in his Introduction: "Presenting so unpretending a recital of the life and virtues of a Servant of God, who, all his life, made special profession of humility, I would, in a measure, act against his spirit, and disfigure that virtue he so cherished, were I to adorn it with the pompous ornaments of worldly eloquence. The style in which a book is written, should bear some analogy to the subject of which it treats. We cannot better succeed in relating the actions of Saints, than by describing them in the same spirit with which they were animated." (Author's note.)

EUROPE.



FRANCE.

*Letter from SISTER N., Sister of Charity, to VERY REV.
A. MILON, Secretary General of the Mission, Paris.*

Favors attributed to the intercession of Venerable Louise de Marillac.
Military Hospital at N., November 21, 1897.

VERY REVEREND FATHER,

The grace of Our Lord be with us forever!

Can there be a sweeter joy to a Sister of Charity than to prove the power of her Venerable Mother?

I desire to communicate to you some consoling and truly extraordinary facts that happened in our hospital to three of our dear patients.

On the 5th day of March last, a young soldier named N...came to us for treatment. For two months, this young brave had valiantly struggled, to bear up under his sufferings; but he finally succumbed, and was obliged to withdraw from active service. His diagnosis ran thus: Cerebro-spinal meningitis. Some days later, at the auscultation, it was decided that he had besides, bronchial pneumonia of the right side. The young man's condition was very serious, and soon began to excite much anxiety in the physician and in the Sister in charge of his ward. They thought of sending for the priest; but, the poor boy declined so rapidly that he soon lost consciousness entirely, without having previously expressed any desire to make his confession. Surely, Father, if there are moments when the heart of a Sister of Charity must bleed, it is, above all, when she beholds upon his couch in a hospital, one whose soul is about to appear before its Judge, before seeking to be reconciled

to Him. Without doubt, the mercy of GOD is great; it is our consolation to recall it; unlimited, likewise is the goodness of MARY Immaculate, whose dear Medal we distributed to all; however....

But when man has ceased to hope, GOD acts, and leads His elect to act. Suddenly, a thought flashed through my mind. Perhaps the Venerable Louise de Marillac...; then I hesitated: would she hear my prayer? I must humbly confess that I almost doubted. Would it not be surer, thought I, to address my prayer to other Saints, to St. Vincent, for instance, above all, to the Powerful Virgin of the Miraculous Medal?—However, the first idea prevailed: I began to invoke Our Venerable Mother. At my morning and night prayers, I seemed to be near the bed of that poor, sick soldier, and most constantly did I pray for him, with my whole heart. And when, during the day, I passed by his bed, a very fervent aspiration for the poor soldier went up. Oh! how limited were my desires! “May he, I would exclaim, recover consciousness sufficient to make his confession before he dies!” Our Venerable Mother was more generous; and again was realized that beautiful promise of Our Lord, so dear to the heart of St. Vincent: “Seek ye first, the Kingdom of God and His justice, and all else shall be added unto you!”

Four days, from the 16th to the 20th of March, our soldier remained unconscious and, in a condition that left no hope. But, on the morning of the 21st, the physician, making his daily visit, found his patient's state much improved; he talked and laughed freely; but few vestiges of his illness remained. He was very weak, as we can easily believe, after so severe a spell. The good Major could scarce believe, his eyes:—“What N...is this you?” It is not possible! You, so well! Come now!” And the next day, repeating his cheery good-day, and expressions of astonishment, tapping him playfully and affectionately on

the cheek, he spoke of the dear patient's "resurrection."

About the same time, another soldier of the same regiment was brought to the Military Hospital, suffering likewise, from cerebro-spinal meningitis. Encouraged by the first success, which surpassed my hopes, I again thought of applying to our Venerable Mother, and this time I promised that if I obtained the cure of this young man, whose condition, also, seemed hopeless, I would beg you to mention his cure in the *Annals*. Again, my prayers were heard. Glory and thanks to Our Mother! You can understand how joyfully I acquit myself of this debt of gratitude!

Must I acknowledge it? I did not manifest the feelings of gratitude that I should have entertained. Why? I cannot say. But my confidence in the intercession and power of our Venerable Foundress was far from strong and unwavering. I required another proof of that power.

Some time afterwards, another young soldier, of the 79th of the line, came to us; he was suffering from angina. Thinking it to be a passing sore throat, he had paid little attention to it, but the pain increasing, he was sent to the hospital. Yellow membranes, in thick, adhesive spots, here and there, covered his tonsils and threatened to spread. From time to time, some of these spots, as large as nuts, were removed; but, others formed with alarming rapidity. It was that terrible disease, diphtheria. Injections of anti-diphtheritic serum were immediately given, and repeated more or less frequently during the following days. The patient had made his confession, and, no doubt, abandoned all hope of recovery. Under this treatment, the membranes disappeared; but symptoms no less alarming soon manifested themselves: long and repeated syncope, violent pain of the heart, extremely weak and rapid pulse. To

science, the state of this patient was absolutely desperate.

The physician, in fact, in a report prepared for the Board of Health concerning this case, remarked that, according to statistics, all diphtheric cases, in which these accidents occur, decline rapidly; they are the forerunners of a certain and speedy death.

But those whom science is powerless to save, are in the hands of GOD, the Master of life and death. Some evenings previous, being at night prayers, I said to myself: If I were to pray again to our Venerable Mother for poor N....As on a former occasion, I now hesitated. However, on that day, the first inspiration prevailed. I decided upon a novena, and again promised our Venerable Mother to send you an account of this cure, if obtained.

The following morning, going to the young man's bedside, I informed him of the thought that had occurred to me; and, with him, concluded to begin at once, requiring of him, only to unite with my intention.

You should have seen that young soldier uniting most earnestly in the prayers offered for him; invoking that heavenly protectress, to him so little known; and, repeating with an accent of faith, I would vainly endeavor to describe; "Good Mother, Venerable Mother, have pity upon me! pray for me!"

Before we had finished our novena—the happy protégé of Mademoiselle Le Gras was convalescing. His recovery, the extraordinary manner in which the young man escaped death, after the long crisis of thirty-six hours, was, according to the attending physician, an unprecedented and absolutely inexplicable fact. Such are the conclusions of the report, addressed to the Director of the Board of Health.

Is it not just and reasonable here, above all, to look upon this as a favor for which I should return sincere thanks to our Venerable Mother?

May I venture, Reverend Father, to beg that you will aid a poor Sister of Charity to fulfil this duty. I beg you to accept, etc.

Sister N...

DAX.

BLESSING OF THE FIRST STONE

OF THE NEW CHAPEL.

November 21, 1845, more than half a century ago, the Congregation of the Mission, under the auspices of the Blessed Virgin, came to establish themselves in St. Vincent de Paul's native place whence they had been driven by revolutionary troubles.

The Baroness of Lupé had been inspired to give to St. Vincent's Sons, her house at Pouy, near Dax. Father Etienne, Superior General, blessed the chapel, and dedicated the House to MARY Immaculate, under the title of Our Lady of Pouy. Rev. Father Truquet, Superior, was installed with one Missionary, Father Dequersin and two Brothers.

The beginning was humble; neither the revenues of the foundation, nor circumstances, gave promise of extensive works.

But the divine blessing rested upon the House and Father Truquet's labors. His successors, Father Dequersin, Father Fabre, Father Dumay, quietly directed the establishment and its work, while the cradle of our Holy Founder, thanks to their zeal, received merited honors. In 1880, the House of Our Lady of Pouy was raised and extended for the reception of young novices of the Congregation. September 27, 1881, Rev. S. Valette, opened the Novitiate; two years later, the classes. Rev. Father Dienne,

his successor, continued the work with credit, and the Blessed Virgin ceased not to bless the House.

For the last eight years, our good and Venerable Father Vernière presides over it, and, this year, it has been found necessary to build a wing. A new chapel, has also replaced the humble chapel of early date.

November 17th, was the day appointed by the Rev. Superior for laying the first stone of the chapel. He himself was to preside at this interesting ceremony. At 2:30, the Community assembled in the ancient Sanctuary, where were gathered: the Rev. Superior, the Professors, and the students of St. Vincent's Cradle. The family was complete. A group of Sisters of Charity, in response to the invitation of the Superior General, was in attendance.

After the singing of a hymn to MARY Immaculate, Our Most Honored Father Fiat, deeply moved,—as were all, at that solemn moment,—addressed us:

He called to mind the Patriarch Jacob consecrating the stone upon which he had just reposed; he spoke of the patriarch's dream, and the divine promises made him; and we seemed to hear in those prophetic words, the announcement of new graces, which the modern chapel reserves for us. It is, in fact, a monument of gratitude to MARY Immaculate raised, on that day, by Father General, who then addressed all present:

"Nearly fifty-two years ago, one of my worthiest predecessors, Father Etienne of holy memory, made an offering of this Sanctuary and of this altar. He too, like Jacob, was under the sweet influence of a heavenly manifestation; the Apparition of the Miraculous Medal with which one of his beloved Daughters had been favored. It is in memory of the event, up to that time hidden and confided to his discretion, that our good Father Etienne and his friend, Father Aladel, blessed this chapel. They longed to perform some good work in honor of MARY... Their desires

were acceptable to the Blessed Virgin. These very walls are the guarantees of it, the expansion of this blessed Family is yet another guarantee, and the development of the works intrusted to this House. And you, my dear Children, young Levites, you bear witness to it. The Blessed Virgin brought you hither from the four quarters of the globe. You too, my dear Daughters, who so fittingly grace this occasion, furnish me with an additional proof.

"We would all wish to give MARY a beautiful crown, and erect to her a monument on this spot; in fact, we can, thanks to your liberality. Our good Father Etienne could not give full utterance to his thoughts. But, at this moment, we may speak with more freedom. "You will recognize my visit," said the Blessed Virgin, to the humble Seer. We have recognized it, by the extraordinary benedictions with which the double Family, has been favored the numberless miracles that have accompanied the use of the Miraculous Medal. But these favors did not suffice the Blessed Virgin. She desired her Medal to be authentically recognized by the supreme authority of the Vicar of JESUS CHRIST. And so it came to pass. It is she who assembles us here to-day; it is to perpetuate the memory of her favors that we are about to lay the first stone of a monument; it will be simple and unpretending, it is true, but it will be the memorial of the Crowning of the Blessed Virgin of the Miraculous Medal!"

The Superior General then explained the meaning of the ceremony, the symbolism of the stone marked with the Sign of the Cross, and exhorted his Children, gathered around him, to the love of JESUS CHRIST and of His Cross. The pious assemblage proceeded processionally to the site of the new chapel. All hearts were filled with joy, which was manifest in the fervor with which all sang the

litany of the Blessed Virgin. The place designed for the new chapel was surrounded by garlands and banners;—the Cross had been erected there the evening previous. The Superior General first blessed this Cross, according to the Roman ritual. The first stone was prepared on the Gospel side. He traced crosses on the surface and blessed it. Then he deposited, in the hollow of the stone, the Miraculous Medal with the medals of Saint Vincent and Saint Benedict;—he added several documents: the Brief of Leo XIII., ordering the Coronation of the Immaculate Virgin, the process-verbal of the ceremony which had been signed by him, by the Superior and the professors of the House, by the Sisters of Charity in attendance, and, by the architect. The stone was laid, the litany of the Saints chanted, and, upon the return of the procession, the *Te Deum* was sung.

The solemn benediction of the Blessed Sacrament closed this beautiful ceremony. The Sovereign Pontiff had, on this occasion, granted a special benediction to the House of Our Lady of Pouy. We may confidently trust that the hopes conceived, on that day, shall be fully realized, under so many heavenly favors!

REMINISCENCES OF ST. VINCENT IN PICARDY.

HEILLY.

The following notes have reference to a fact which is not, we believe, recorded in the histories of St. Vincent which have hitherto appeared. They relate to the sojourn of St. Vincent at Heilly, and memories connected with it. The details partially preserved by tradition, partially resting upon facts, here signalized, were collected during a Mission given this year at Heilly, by our Missionaries at Amiens. This tradition and these facts certainly deserve mention. Although they may be questioned.

The Editor of the Annals gives them, as they were communicated to him.

SUMMARY: Heilly.—A duel prevented.—The Calvary called Saint Vincent's, 1617.—The blessing of the Chapel of St. Ann and of a cemetery by St. Vincent in 1625.—Destruction of the Calvary and of the Chapel of St. Ann during the Revolution.—Mission of 1897, and restoration of *Saint Vincent's Calvary*, July 18, 1897.

Heilly, in the canton of Corby, its population five hundred and twenty five, situate on the banks of the river Ancre, derives its name from an ancient castle whose ruins still exist. The motto of the Lords of Heilly reveal the pride and the prowess of their ancestors *Heilly tout en part ly*. A Picard motto—meaning: “Heilly needs not aid.” The Castle of Heilly has a history of its own. One of its lords took part in the Battle of Bouvines, 1228. James of Heilly became duke of Burgundy under the name of John the Fearless. The family of Heilly gave two bishops to the episcopal See of Amiens: Thibaut of Heilly and Francis de Pisseleu-Heilly.

In 1263, St. Louis paid a visit to his cousins, Gauthier, and Thibaut III. of Heilly; in memory of that visit, the apartment that he occupied was made a chapel; it was dedicated to St. Louis. When the Castle was demolished, in 1847, several marble credence tables, taken from this chapel, were offered to the church—But the souvenir that interests us most, takes us back to the year 1617. The Lord of the Castle, at that time, was Louis de Pisseleu;—he had married Mary de Gondi, sister of the General of the Galleys, Emmanuel de Gondi.

North-west of Heilly is a hill, now bare, but formerly well-wooded: a lonely pathway led to an old Priory, now destroyed, known as St. Lawrence of the Woods. When St. Vincent, preceptor of Mr. de Gondi's children, took his young pupils from the Castle of Folleville to that of Heilly, to visit their aunt, Mary de Gondi, he loved to

stop, with them, at St. Lawrence's chapel. To this day, in the village chapel, an oaken statue is pointed out before which St. Vincent used to pray.

One day, our Saint, on his way from Heilly, was climbing the hill to visit the Priory of St. Lawrence; he heard in an adjoining grove, the clashing of swords; he drew near: two young noblemen were fighting a duel. Saint Vincent threw himself between them, took away their weapons and showing them the Crucifix, adjured them in the name of CHRIST, dying for his executioners, to cease their guilty combat.

The sight of the Saint and the burning words of charity he uttered, so impressed the two combatants that laying down their weapons, they clasped hands in token of reconciliation.

Now, those two noblemen were Louis Fabroni d'Assini Lord of Pistole who afterwards married Louise de Pisseleu, daughter of Mary de Gondi; the other was Henry of Chabot, Count of Jarnac; later, united to the Princess de Rohan. We are ignorant of the cause of their quarrel.

They were, for the time, guests at the castle: and, great was the joy of their friends on learning their happy reconciliation. In memory of this fact, and, at the request of St. Vincent, Mary de Gondi had a Cross erected, that same year, 1617, on the summit of the hill where the duel had begun.

This Cross was called, throughout the country, *Saint Vincent's Calvary*: although he did not preside at its erection. It existed up to the time of the Revolution. At that period, a group of desperadoes under the direction of the noted Taillefer, after profaning the church, shattered this Cross.

But, let us resume our narrative. Some years after the erection of the Calvary, St. Vincent blessed—at Heilly—the castle cemetery now the common cemetery and, in the

middle of the cemetery, a chapel, no longer in existence, in honor of Saint Ann.

A parchment, discovered in 1847, at the time that the archives were removed from the castle, and which was long in the possession of the Mayor of Heilly, proves the blessing of the cemetery by the Saint; it is signed: Vincent, Priest of the Mission.

Of the chapel of St. Ann, there remains a beam, with this inscription, in letters of gold: Dame Mary de Gondi, and Messire de Pisseleu, her son, Lord and Knight of Heilly, gave the timber for the carpenter work of this chapel, in 1625. And lower down, in small characters, likewise in gold: "Mr. Vincent, Priest of the Mission, blessed this chapel, in 1625."

This beam, owing to the vicissitudes of time, is now placed in a mill of Ribemont-sur-l'Ancre; The inscription is still intact.

St. Vincent's Calvary was destined to lie in ruins for over a century. A Mission given at Heilly, July, 1897, resulted in the restoration of this Calvary.

July 18th, the day the Mission ended, the new Calvary was blessed amid a great concourse of people. Twenty-seven priests assisted at the ceremony.

The Mayor and his Assistant wearing their insignia, the City Council and building committees, formed an escort to a figure of the CHRIST,—conveyed on a magnificent car.

The new Calvary is the gift of a generous lady, a friend of St. Vincent's two Families. It is certainly the marvel of the surrounding country, and one of the most beautiful to be found;—it deserves a special description. A rock, perfectly imitated, supports the Cross,—it has several eminences, each one supporting a statue,—the statues of the Blessed Virgin and of St. John, of St. Vincent de Paul, and of St. Ann are conspicuous. It was fitting that St.

Vincent should be represented in places filled with his memory; and, that the statue of St. Ann should recall to mind the chapel blessed by him.

In the rock, a grotto hollowed out, in which MARY is represented, resting the inanimate body of her divine Son on her lap. Placed on the summit of the hill, this Calvary dominates the entire region, being visible to the whole surrounding country.

It will recall to Picardy the memory of its beloved Apostle, St. Vincent; it will preach eloquently the forgiveness of injuries; and will be for all, a pledge of hope and of immortality.

St. Vincent's memory ever lives in the parish of Heilly. Old men still recite a prayer in honor of the Passion, composed by St. Vincent. It is the one which the Sisters of Charity, recite, according to Rule, every day at 3, p. m.

Years before the Revolution, the Curé, as the old people of the parish declare, on the Sundays of Lent,—and, often during the year,—conducted his flock to St. Vincent's Calvary; where they recited five *Paters* and *Aves*,—concluding with the prayer to the Passion already mentioned.

These last details form, were other testimony wanting, a manifest proof of St. Vincent's visit and sojourn in the Parish of Heilly. We may likewise infer that our Saint gave a Mission in that part of the country.

The name of Heilly should, henceforth, be associated with Folleville, in the history of St. Vincent.

OUR LADY OF PRIME-COMBE.

SOUVENIR OF REV. LOUIS DILLIES, PRIEST OF THE MISSION.

The memory of Father Dillies, so prematurely and painfully snatched from the affection of all who knew him, remains forever associated with that of the Pilgrimage of Prime-Combe; of which he was the chief restorer. On which account, we here add a notice upon the Pilgrimage of Prime-Combe, and a few notes consecrated to the memory of Father Dillies, that Missionary so amiable, so filled with Apostolic zeal.

1. OUR LADY OF PRIME-COMBE.

We borrow the following details from a beautiful *Historical Notice* published, in 1887, by the Abbé Azaïs 1.

"I. *Origin of the Pilgrimage of Prime-Combe.*—A traveler crossing the diocese of Nîmes, who takes the railway leading from Sommières to Vigan, perceives, to the right, amid a grove of green oaks, in a bend of the road, formed by the first undulations of the Clevennes Range, a large building whose snowy whiteness is rendered more conspicuous by the smiling verdure of the hills in the background. This is the Sanctuary of Prime-Combe. The pilgrim respectfully salutes this edifice consecrated to MARY Immaculate; and, turning from the rail-way at the station of Fontanés directs his steps, beads in hands, to the holy temple. Large wooden crosses are erected at regular distances along the forest road. It is the Way of the Cross, and forms a fitting avenue to the Sanctuary. Lofty oaks and venerable pine trees lift their tufted summits amid the copse-wood that covers the hills. In spring time, this solitude assumes a brilliant aspect, and spreads out its rich carpet of flowers that seems to form a cortège for her whom Holy Writ

1. Nîmes at Gervais-Dedot's, Cathedral Square.

describes as "*the Flower of the Field*" and "*the Lily of the Valley*."

After crossing a space, about two kilometers wide, we reach the buildings belonging to the Pilgrimage, situated on the southern declivity of the mountain, in the midst of a grove of oaks. It is a chapel with a long frame vestibule; beside it, stand the dwelling of the Missionaries, the Apostolic School and, higher up, the Pilgrims' Hotel. Ascending the steps that lead to the chapel, and traversing the stone entrance, we find ourselves within the sacred inclosure. We kneel; and, fixing our gaze upon the statue of the Blessed Virgin over the altar, from our lips, escapes the pious invocation: Our Lady of Prime-Combe, pray for us!"

But who is Our Lady of Prime-Combe? What memories are associated with that title? The following is the pious legend transmitted to us by our ancestors. It bears much analogy to other legends connected with pilgrimages. Let not this resemblance surprise us! The Blessed Virgin loves to manifest herself, to people in rural districts, by similar apparitions, and to impress their minds by like signs. It is a language calculated to produce the deepest impression upon their souls, and which best suits their manners and customs.

A tradition widely circulated and, transmitted from age to age, relates that a countryman living in the village of Fontanè and, whose name was Bertrand, having lost one of his oxen, passing through the woods of Prime-Combe, in search of it, found it, in these woods, prostrate before a bush. The peasant approached, and to his astonishment, perceived a small statue of the Blessed Virgin in the bush—He lifted it respectfully, and carried it to the village church. The ox had followed with docility, and was taken back to the stable. But the following day, the statue was not in the church, nor was the ox in the stable.

Bertrand again found it prostrate before the same bush, and the statue in the same place. At this news, all the inhabitants were excited. They and their priests hastened to witness the marvel. They recognized, in this fact, the will of heaven; and, by common consent, agreed to build an oratory where the statue had been found. Thus originated the Pilgrimage of Prime-Combe.

It was in 887, according to tradition, and the inscription on a stone in the wall near the principal door of the church, much defaced by the hammer of some vandal, that the miraculous statue was once more discovered.

We find records of donations made in 1054, in 1238, in 1642, to the chapel of Prime-Combe.

Prime-Combe, in the sixteenth century, did not escape the devastations of Protestants. But Catholic faith repaired their depredations.

During the sad days of the Reign of Terror, although worship was proscribed, Catholic families, in the vicinity did not forget the bidding place of the Blessed Virgin.

Braving the threats of Revolutionists, they glided through the night amid the woods in the direction of Prime-Combe, and furtively assembled in that Sanctuary. There, a courageous priest, who had escaped his persecutors, appeared among that group of prayerful Christians. It was the Prior of St. Clement's, attired in shepherd's garb, his features partially concealed by a long beard; like the Good Shepherd, he never abandoned his flock—So disguised, he went every night, through the woods to the chapel; there he put aside his beard and his borrowed garb, and the priest in all the dignity of his sacerdotal office appeared. Wonderful graces and numerous miracles have illustrated the Sanctuary of Our Lady of Prime-Combe.

See: Notice, by the Rev. Abbè Azaïs, page 48.

II. *The Priests of the Mission at the church of Our Lady of Prime-Combe.*—Hermits, then Priors and chap-

lain, served the Pilgrimage of Prime-Combe. After them, in 1875, Providence brought thither a Religious Community, the Priests of the Mission. The Rev. Arch-priest Corrieux, Vicar Capitulary, thus announced the tidings to the clergy of the diocese of Nîmes:

"To-day, said he, a sweet joy is ours. That of announcing to you that we have succeeded in realizing another pious and salutary project of our lamented Bishop. To establish a Company of religious men at Notre Dame de Prime-Combe, to restore to that Pilgrimage its ancient splendor, and, to secure to his dear diocesans a free access to that source of grace and benefits that MARY has opened for centuries, in that venerable Sanctuary, was always the desire of Mgr. Plantier. The rapid and most consoling development of the Pilgrimage of Our Lady of Rochefort, since placed under the direction of the Marist Fathers, encouraged him in this pious design. Placed at the extremity of the department, on the confines of the beautiful diocese of Montpellier to which we are united by traditional bonds ever drawing closer, Prime-Combe could not fail to awaken the solicitude of our Bishop. Resources did not equal his good desires, when Providence itself, with liberal hand, presented to him the Sons of St. Vincent de Paul, the Priests of the Mission, called Lazarists. They brought with them, the divine treasures of devotedness to MARY Immaculate, and to souls in our humblest parishes, asking but permission to establish themselves to labor, during the favorable season, at Prime-Combe, in rural districts, and, wheresoever the needs of souls and the voice of the Bishop would call them, during the rest of the year.

"Monseigneur could not remain insensible to so much condescension in the divine Mercy over his diocese. He hastened to accept so touching an offer, and one of the last letters which he wrote was addressed to the Most Honored Father Boré, Superior General of the Priests of the Mis-

sion, conjuring him to hasten the moment when his Sons would take possession of the Sanctuary which he confided to them.

"Now they are installed there; and the Virgin of Prime-Combe seems to smile more sweetly than ever, and to dilate her heart to welcome them, and greet the crowds that will follow in their footsteps. Already in possession of the chapel and dependencies, they are ready to receive our pious pilgrims. The buildings will be extended. The Sanctuary, already, has recovered its former splendor, and its profound solitude is redolent of the perfumes of piety and holy thoughts."

"Rev. John Baptist Tourné, Priest of the Mission, was the first Superior at Our Lady of Prime-Combe. Mgr. Besson, who had just been appointed Bishop of Nîmes, also expressed deepest interest in the work.

"The too brief sojourn of Father Tourné at Prime-Combe, has left there precious memories. As Missionary, he evangelized, with marvelous success, a large number of parishes throughout the diocese. He likewise, revived the former pilgrimage; at his call, great multitudes resumed their devotions at the holy chapel. To him, we owe the buildings that surround the church, and he founded under the shadow of the Sanctuary a Boarding School, later transformed into an Apostolic School, the fruitful nursery of Missionaries.

"We cannot pass unnoticed the efficient assistance that Father Tourné received from a holy nun whose name is revered throughout the city of Nîmes, Sister Pitra, sister to the Cardinal of the same name. She was the providence of Prime-Combe—and employed in favor of this House the great influence she enjoyed throughout the country.

"Death came all too quickly, and snatched Father Tourné from his fruitful labors of Missions and pilgrimages.

Born at Oloron, diocese of Bayonne, he was but fifty-three years of age. Rev. Louis Dillies replaced him.

“III. *Father Louis Dillies, Superior of Prime-Combe.*—The new Superior, Father Louis Dillies, worthily continued the labors of his predecessor. The Apostolic School increased and flourished.

“The Missionaries who reside at Prime-Combe, share with one another, the duties of teaching the Apostolic School, and the ministry of Missions in parishes. Whilst some devoted professors, remain constantly with the young family confided to them, the rest go forth in every direction, throughout the dioceses of Nîmes and Montpellier, announcing, with indefatigable zeal, the word of God. From the *Grau-du-Rio*, *Vauvert* and *Aimargues* to *Vigan*, there are few churches that have not re-echoed with their voices. The good and simple country people are, above all, the objects of their care and instruction. Worthy Sons of St. Vincent de Paul, after the example of their Holy Founder, they evangelize the little ones and the poor, from one end of the diocese to the other; faith and virtue are sustained by their words.”

“After their Apostolic labors, they return to Prime-Combe, and as a relaxation, they preach retreats in their chapel, to the members of St. Vincent’s Conferences and to Catholic Circles. They address pious exhortations to the pilgrims who visit them; and the faithful who have listened to them during Missions, love to gather from their lips a last counsel,—a last word.

“Thus, under the eyes of MARY, the Guardian of this blessed spot, Prime-Combe has become the House of prayer, of zeal, and of charity; and, through the ministry of the Priests of the Mission, it sheds afar its vivifying and saving influence.”

II. REV. LOUIS DILLIES, SUPERIOR AT PRIME-COMBE.

Rev. Louis Joseph Dillies, whose name, henceforth, will be connected with that of the Pilgrimage of Prime-Combe, was appointed Superior of the House in the early part of the year 1882. He was born, 1839, in the diocese of Cambrai, at Quesnoy-sur-Deûl; received into the Congregation of the Mission, Dec. 25, 1859; ordained priest, May 21, 1864. He was successively engaged in the labors of the ministry at Amiens, Vichy, and Notre Dame de Lorette, diocese of Bordeaux. He was withdrawn from this last Mission in 1882, and sent to direct the establishment of Notre Dame de Prime-Combe.

We borrow from the *Semaine Religieuse* of Nîmes, July 18, 1897, the following notice of the labors and death of this lamented Missionary:

"Father Dillies was the successor, at Prime-Combe, of Father Tourné, its first Superior, who had already taken effective measures for the restoration of the Sanctuary, which alas! had fallen into decay. The appointment of Father Dillies, as Superior of Notre Dame de Prime-Combe, dates from 1882. Therefore, for the space of fifteen years Father Dillies exercised his ardent zeal by persevering efforts in effecting the improvements of which the Sanctuary was susceptible: enriching it with all the adornments that could increase its charms and usefulness. Fifteen years! this is a lifetime, particularly at the age at which Father Dillies came to our diocese, and with the vigor of his character. This life, rich in faith, and animated, above all, with tender piety towards Our Lady of Good Help, was full and bore abundant fruits. Let us briefly enumerate the works thereof.

"The first care of Father Dillies, on his arrival, was to perfect the plan of the *Alumni*, founded by his predeces-

sor; and to make of it a truly Apostolic School, destined to recruit the ranks of his Congregation.

"He was called upon from every quarter, to conduct retreats and Missions, to preach the Lent and the Jubilee.

"He responded to all these invitations; and we know what fruit his words produced in souls! The Missions of the Cathedral of Nîmes and of St. John's of Alais, are, in our estimation, the most glorious triumph of his apostolic zeal; as a mark of his appreciation, Mgr. Gilly, then Bishop of Nîmes, conferred upon Father Dillies, the title of Honorary Vicar-General.

"These Missions, so multiplied and laborious, did not divert his attention from the care of the Sanctuary. Father Dillies never lost sight of the Apostolic School; he secured for it a staff of professors who elevated it to the highest grade of the best institutions of its kind. At the same time, he profited by this large number of Religious, to give to the Pilgrimage greater pomp and extension. This would be the proper place to speak of the magnificent solemnities which attracted to the Sanctuary of MARY, dense crowds of devout pilgrims; we shall note particularly, the glorious feasts of the Millennium, in 1887, in which, ably seconded by Bishop Besson, Father Dillies welcomed to Prime-Combe, more than twenty thousand faithful, conducted by a legion of priests under the presidency of ten bishops. Souvenirs like these, are a lasting honor to the work, and to the glory of him whom GOD had selected as the instrument thereof.

"The old chapel was soon found insufficient to accommodate the number of pilgrims; hence, under the skilful direction of Mr. Allard, architect, a vast annex, open on both sides, and known under the name of *veranda*, was adjoined to the chapel, thus advantageously extending it. The annex seats more than two thousand persons; and a magnificent altar, erected above the principal entrance

permits the devout faithful to assist at the Holy Sacrifice of Mass celebrated almost in open air.

"The aisle of the Rosary, with its fifteen small recesses, the chapel of our Lady of the Seven Dolors at the terminus; the subterranean cave reserved for the burial of the Priests of the Mission; the erection of a Calvary, and the statue of the Blessed Virgin commanding the heights; all this is the work of Father Dillies, which has furnished the occasion of magnificent festivals in honor of Our Lady.

"Let us continue our enumeration: A spacious hotel serving, twice a year, for the workmen's retreat,—an exercise so dear to the heart of Father Dillies, and from which, he expected the fairest results;—this same hotel is used also twice a year for the retreat of ladies and devout young girls; and for that of the Sisters of St. Vincent de Paul who repair thither from the South,—from Nice to Toulouse.

"Another hotel for pilgrims, but recently completed; above, are stores where pious objects can be procured, parlors, etc., and a chapel of the Sacred Heart. An infirmary has been added this year.

"Nothing could impede, or even moderate that incessant activity, which, so to speak, found rest from one labor, by undertaking another. And yet, amidst all these occupations, all this feverish agitation, all this responsibility, Father Dillies had always a smile for the most unfortunate, a kind word for the guests of the Sanctuary; making himself all to all. Priests of the two dioceses of Nîmes and Montpellier, will never forget with what pleasure, with what affability, they were received at Notre Dame de Prime-Combe: Father Dillies overwhelmed them with fraternal kindness, granting full liberty to carry out our program of Pilgrimage to this Sanctuary, which he placed entirely at our disposal; amiably yielding to our importunities to

address our pilgrims, who so earnestly desired to hear him preach.

"But, the hour of eternal reward had sounded for the indefatigable apostle: in fifteen years, he had lived a long life; although scarcely fifty-eight years of age, he was ripe for heaven.

"June 25th, he closed the retreat of the Sisters of Saint Vincent, who, to the number of ninety-five, had come to this Sanctuary. The general Communion took place at the six o'clock Mass; the Father bade the Sisters adieu, and had given benediction.

"The vehicles of Fontanes had already conveyed to the depot, a large number of those who had made the retreat... It was half past nine o'clock; suddenly an explosion was heard in the kitchen under the Superior's room.

"Father Dillies understood at once, the cause, and rushed to the meter to shut off the gas. The corridor was already in a blaze. "Stop!" cried his nephew to him: "In the name of heaven, stop!" But he replied: "Save yourself! Save the children!" Then seizing the button of the meter, he turned it with great force. The wound upon his hand shows the violent effort he must have made, to avert the danger.

"The good priest was immediately enveloped in flames from head to foot; with his failing breath he cried out: "Save me! I am lost!"

"Two of his Confrères hastened to his aid, drew him aside, and tore off his burning cassock saturated with petroleum. He was taken to the infirmary: but in what a condition! His body, but one wound: hands, face, limbs, all burned; his shoes had protected the feet. Notwithstanding the excruciating sufferings he must have endured, the perfect peace and resignation of the heroic victim removed from the beholders the apprehension that the burns were serious.

"This martyrdom lasted five days, during which the venerable patient was the edification of all who approached him.

"The bishop, who cheerfully confirmed his title of Vicar General, given by his predecessor, made it a duty at the first announcement of the accident, to visit Father Dillies, to comfort and bless him. However, his condition was not considered hopeless; from the 26th, to the 27th, of the month, his symptoms were more favorable. But, on Monday, the 28th, he had a joint attack of congestion of the lungs and of the brain; so that, from this moment, all human succor was in vain. We did hope, however, that Heaven would listen to the fervent prayers addressed to the Powerful Virgin. But, alas! we were forced to resign ourselves to the cross: the last Sacraments were administered to the patient, who received them with edifying piety.—"What do you wish, Father?" they asked him.—"Heaven," he replied, smiling. And when he enjoyed a little respite from suffering, he profited by the moment to express affectionate sentiments of gratitude to his devoted Confrères, to the Rev. pastor of Fontanes, and to the principal gentlemen of the parish who gave proofs, on this sorrowful occasion, of the most devoted affection.

"Finally, Wednesday, June 30th, at nine o'clock in the evening, Father Dillies gave up his soul to God.

"It would be impossible to enumerate the testimonies of veneration, of which his mortal remains were the object, during the entire day of July 1st: nor could we duly describe the solemn obsequies which had drawn to the Sanctuary of Prime-Combe, so large a number of the faithful, of priests from the dioceses of Nîmes and Montpellier,—among whom were the Vicars-General of the two bishops whose pastoral duties prevented them from attending;—Religious men and women, particularly the Daughters of St.

Vincent de Paul. We have published an account of the ceremony in which the deepest sympathy was manifested, mingled with sentiments of reverent piety and gratitude.

“Solemn *Requiem* services are still being celebrated, either at the Sanctuary, or at Nîmes; numerous priests and members of the laity, always present. Then, silence will reign around the tomb where, awaiting the resurrection, repose the mortal remains of the indefatigable apostle whom we so justly deplore. But the memory of Father Dillies will long abide in the hearts of all who knew him; his work, his noble work, will, above all, perpetuate his memory. They who continue it after him, will be animated by his example, by his zeal, and piety; and these green hills will faithfully re-echo the revered name of their saintly guardian. *In memoria aeterna erit justus*”

ERECTION OF A STATUE

OF BLESSED JOHN GABRIEL PERBOYRE

ON THE PUBLIC SQUARE OF MONTGESTY.

After Roc-Amadour, Montgesty, the country of Blessed John Gabriel Perboyre, had rapidly secured the first place in the heart of the Christian population of Quercy. On June 24th, a numerous band of pilgrims from every quarter, assembled to witness the solemn blessing of a beautiful bronze statue of Blessed Perboyre, erected on the church square. All the professors and students of the ecclesiastical seminary of Cahors, were present at this solemnity, inaugurated by the zealous pastor of Montgesty. The day was glorious.

About eight o'clock a. m., Mgr. Enard, bishop of Cahors, arrived; he was greeted in eloquent terms by the Mayor of Montgesty. With his usual grace, the bishop returned

thanks to the mayor, and at once, reverting to the Blessed Martyr with whom every one at Montgesty "should wish to claim relationship," he congratulated the inhabitants on having so powerful a protector in Heaven, and exhorted them to take him for a model.

The procession then entered the church, and the bishop celebrated holy Mass. Mr. Vigouroux, an eminent artist, presided at the organ.

After Mass, the bishop administered Confirmation to the children of Montgesty, and of the neighboring parishes, addressing them and their parents with a kindness truly paternal.

At two o'clock, the seminarians, under the skilful direction of Mr. Vigouroux, rendered, in masterly style the beautiful, but somewhat dramatic cantata of Massenet, on the death of Blessed Perboyre. Vespers followed; the Rev. pastor of Cazals, whose oratorical powers are well known, delivered the panegyric of the Blessed Martyr. In burning accents, he set forth the glory of the Martyr, and spoke with such enthusiasm of the protection he owes us, and which he is so ready to grant, that all hearts thrilled with emotion.

After this beautiful discourse, the crowd that had filled the church, slowly filed out to swell the number of those who had not found entrance. A veritable human sea overspread the square whereon the statue of the Martyr was erected;—this statue was the generous gift of benefactors who desired to remain unknown, but whom we are happy to salute in the discreet shade under which they have sheltered themselves.

When the veil was lifted, and the statue of the Missionary of China exposed to view, the applause was deafening. The bishop then ascending the first step of the pedestal, in a powerful voice and in the midst of a religious silence, addressed the enthusiastic assembly, in one of those thrill-

ing discourses, in which he so ably pours out his soul. The Child of Montgesty, the Child of France, the Child of the Church, are the points which he developed with a power of oratory that held his audience spell-bound.

At the close of this interesting ceremony, the choir chanted a hymn in honor of Blessed Perboyre. The composition, by Mr. Vigouroux, is a masterpiece which cannot be surpassed, and without it, an essential feature would have been wanting to the celebration at Montgesty.

A visit of the bishop and seminarians to the humble cottage of Puech, terminated this joyous and consoling festivity.—DUMAS DE RIEU, Religious Review, Cahors, July 10, 1897.

READINGS FOR FEASTS.¹

BLESSED JOHN GABRIEL PERBOYRE,

PRIEST OF THE MISSION, MARTYR OF CHINA.

Feast, November 7th.

Peter Perboyre and Marie Rigal, his wife, lived comfortably on a farm in the parish of Montgesty, diocese of Cahors. Model Christians themselves, and dwelling in a country thoroughly Christian, they were blessed in their eight children. Five among them consecrated themselves to God in the double Family of St. Vincent de Paul. John Gabriel has been placed upon our altars; Louis died

¹ We have already published in the *Annals* a series of Readings for Feasts.

March 15: *Venerable Louise de Marillac*; Vol. II. p. 445.

Second Sunday after Easter: *Translation of the Relics of St. Vincent*; Vol. III. p. 160.

July 19th: *St. Vincent de Paul*; Vol. I. p. 118.

July 26th: *Scapular of the Passion*; Vol. III. p. 419.

November 27th: *The Miraculous Medal*; Vol. IV. p. 354.



THE BLESSED JOHN GABRIEL PERBOYRE
PRIEST OF THE MISSION
MARTYRED IN CHINA, THE 11th SEPTEMBER 1840

a saintly death upon the vessel that was bearing him to China; James and his two sisters, Daughters of Saint Vincent, were still living when their Martyr-brother was beatified, in 1890. One of the sisters was in China at the time; the other, with Father James Perboyre, was present at the triumphal festivities in honor of Blessed John Gabriel.

This predestined child, who was to manifest the divinity of JESUS CHRIST in the midst of the Chinese, appeared in this world on the feast of the Epiphany, January 6, 1802. Thirty-eight years later, Sept. 11, 1840, he was martyred; and Nov. 10, 1889, he was proclaimed Blessed, by Pope Leo XIII.

He was the first child of the nineteenth century to whom the Church vouchsafed this honor.

CHILDHOOD OF JOHN GABRIEL AND PROGNOSTICS OF HIS APOSTOLATE.

From the most tender age, his soul thirsted for God; he lisped with joy the sweet names of JESUS and MARY. A remarkable piety developed in his heart, simultaneously with the light of reason. He loved the poor; their aspect excited his sympathy; and, not unfrequently, he sacrificed in their favor, the luncheon he was taking to school, or to the fields.

He was habitually humble, simple, obedient, and laborious.

At catechism, he manifested such piety and intelligence, that the parish priest, when compelled to absent himself, intrusted to John Gabriel the duty of instructing his comrades, who listened with pleasure to the lessons of their youthful preceptor.

John Gabriel exercised his zeal for religion, even in the bosom of his family; his parents were accustomed to call upon him, to give an account of the sermons he had heard; and so well did he acquit himself of the task, that his

father said to him on one occasion: "Since you preach so well, you must be a priest." The child cast down his eyes and wept.

Meanwhile, his parents employed their son in field-labor until he reached his fifteenth year. His father could not but admire the industry and ability of his son. "Death may overtake me when God wills," said he; "my children will not be orphans, John Gabriel will be a father to them."

This charming and saintly child made his first Communion at the age of eleven. His soul was duly prepared: his fervor most admirable. From that period, this chosen soul dwelt in closest union with God.

Louis, a younger brother of John Gabriel, gave evidence, also, of the happiest dispositions for study and piety; it was decided to intrust him to his Rev. Uncle Perboyre, a Lazarist Missionary, Superior of the preparatory seminary at Montauban.

The little Louis was timid and very delicate in health; therefore, it was agreed that John Gabriel should accompany him to the seminary, and remain there some months, both as companion for his dear Louis, and to complete his elementary studies. At this time, he was fifteen years of age.

Rev. Father Thyeis was his professor. This good priest afterwards wrote to the uncle of his pupil:

"It appears to me that I can still see John Gabriel, fair, rosy, full of life and intelligence. This child charmed us all; we had decided to make him follow the course of the seminary; but, at first, you were opposed to this: we must, you said, leave the father at least one son, to cultivate his vineyard. Your words, however, were not prophetic; it was decreed above, that neither son should cultivate any vineyard but that of the Lord."

At the close of two years of study, John Gabriel, after winning a brilliant success, to the intense delight of his fellow students, entered upon his course of philosophy.

"Ah! how his companions loved him!" continued the same professor; "I say more; they had a tender veneration for him; they styled him always the *little Jesus*. But this did not prevent his right or left-hand neighbor in class, from teasing him a little;—but it was all useless trouble. The *little Jesus* retaliated by a faint smile or a gentle, pleading look. Why this, instead of reproving his giddy companion? Because he sought to correct the frolicsome child, but not to wound him. There is a marvelous delicacy of charity in souls intimately united with GOD and centered in Him..."

The following year, his professor in philosophy, having retired before the end of the term, his young student of seventeen years, replaced him; it is not easy to say how highly his pupils appreciated their improvised master.

Endowed with the most solid and desirable qualifications, John Gabriel might have pursued a brilliant career in the world; but he had the heart of an apostle, and his choice had long since been made.

One day, after a sermon he had just heard, he said to his uncle: "I wish to be a Missionary." At the close of his course in rhetoric, he read at a public exercise, a portion of his essay: *The Cross is the grandest of Monuments*; this revealed the soul of the future Martyr. Again he wrote: "Ah! how beautiful is the Cross planted in the midst of pagan nations, and often watered with the blood of the Apostles of JESUS CHRIST!"

PRIEST OF THE CONGREGATION OF ST. VINCENT DE PAUL.

John Gabriel made his novitiate at Montauban, and pronounced his vows, Dec. 28, 1820. He was then called to Paris by his Superiors, to continue his ecclesiastical studies; and shortly afterwards, was employed in the college of Montdidier, in teaching philosophy. Finally, he

was ordained priest in the chapel of the Sisters of Charity, Paris, Sept. 23, 1825.

All the virtues of the young Levite, were singularly enhanced by candor, meekness, and simplicity. His countenance was one of the few upon which it caused no weariness to gaze; it was a reflex of an assemblage of graces,—an expression of the interior beauty of his soul.

Oh! with what angelic fervor he celebrated Holy Mass! In the pulpit, his heart and his mind spoke in unison; holiness of spirit united to a heart all burning with divine love. He was styled: *The little Saint*.

Like all the Saints, he entertained great devotion towards the Blessed Virgin; this devotion was of no ordinary type: to perseverance in honoring her and imploring her protection, he joined a confidence a perfect abandonment, a tenderness, resembling that of a child, sometimes on the lap, sometimes in the arms of a beloved mother.

After his promotion to the priesthood, Blessed John Gabriel was appointed Professor of Dogmatic Theology at the ecclesiastical seminary of St. Flour.

In 1827, when he was twenty-five years of age, he was intrusted with the direction of the ecclesiastical boarding school of St. Flour; this singularly difficult charge required an able and prudent Superior. The following year, the number of pupils had increased from thirty, to more than a hundred.

It is such a consolation to be governed by a Saint!

“For the space of six years, says one of his pupils, “I had the happiness of admiring the beauty of his virtues, and of breathing the sweet perfume which they diffused around him. For, we could not approach him, we could not look upon him, without being impressed, captivated, as it were, by this angelic sweetness, this profound humility, this wonderful charity; by this assemblage of

virtues which made of him a holy priest, evidently predestined, and a living copy of the Saviour Himself."

In the year 1832, John Gabriel learned the death of his brother Louis, who expired on his way to China; this event was a source of the most heartfelt grief to him, but it only strengthened his yearning desire of being a Missionary. His Superiors, however, did not yet permit him to realize his aspirations; they recalled him to Paris, and placed him at the head of the Novitiate of the Congregation.

It was a blessing for the novices to have under their eyes, so perfect a model of the Religious life. "For many years," says one of them, "I had desired to meet with a saint. On beholding Father Perboyre, it seemed to me, GOD had answered my prayer. I said many times: "You will see that Father Perboyre will one day be canonized."

The good priest was far from suspecting the sentiments of veneration he inspired; he regarded himself only as "the sweepings of the house."

What was the secret of the wonderful influence which this young priest so humble, so marked an enemy of singularity and ostentation, exerted over souls! We find it in these two maxims, the rule of his conduct: "We effect good in the souls of others only by prayer.—In all that you do, seek but to please GOD; otherwise, you will lose your time and your trouble."

JOHN GABRIEL, MISSIONARY.

The health of Blessed John Gabriel was extremely delicate; hence, his Superiors dared not gratify his desire to go to China. Finally, he made a fervent novena to the Blessed Virgin, and the coveted permission was granted.

He embarked from Havre, March 21, 1835; April 29th, he was at Macao. Sixteen months after his departure from

Havre, he arrived at the residence of the Lazarist Missionaries of Nan-Yan-Fou, Province of Honan. This Province had already been hallowed by a Lazarist martyr, Venerable Clet, immolated in 1820. Blessed Perboyre remained two years in Honan, after which, he was called to evangelize Hou-Pé. During these few years of apostleship, he multiplied himself, utterly regardless of his frail health; the lustre of his virtues powerfully seconded his preaching;—all looked upon him, as a man of GOD: hence, his labors were fruitful.

But the hour of sacrifice had come; GOD had given His chosen victim a presentiment of it, by communicating to him something of the Agony of the Garden of Olives. He withdrew from him the interior light which he had hitherto enjoyed, leaving him plunged in desolation for the space of many months. Like St. Francis de Sales, in a similar situation, he believed himself a reprobate. The Crucifix no longer speaks to his heart; or rather, he reads thereon, only signs of reprobation. Every time he celebrated the divine Mysteries, he regarded himself as another Judas. These interior sufferings seriously impaired his health, already so delicate; and he must infallibly have sunk under it, had not GOD put an end to the trial.

The divine Master, attached to His Cross, appeared to His faithful servant, saying: "What dost thou fear? Have I not died for thee? Put thy fingers into my wounds, and cease to fear damnation." The vision disappeared, and his former terrors gave place to the sweetest peace. He had received an assurance of his salvation, and a presage of his martyrdom.

THE MARTYR.

September 15, 1839, Father Perboyre and his Confrère, Father Baldus, were at their residence in Tcha-Yuen-Keou.

They were suddenly notified that a large body of soldiers under the direction of several mandarins, had come to arrest them. There was barely time to flee. The mandarins set fire to the residence, maltreated the Christians, and captured a certain number of them. Blessed Perboyre wandered about for two days, to escape the armed men who sought him. He was attended by a Chinese guide. On the second day, overcome by fatigue, he fell in a forest; the soldiers reaching the spot, and not knowing the Missionary, inquired of the guide if he had seen him.

"How much will you give," asked the wretch, "to the man who would deliver him up to you?"

—"Thirty taëls."

—"Very well! here they are!"

Father Perboyre was immediately arrested and put in chains: they tried to induce him to reveal the retreat of his Confrères; on refusing, he was overwhelmed with blows, stripped of his garments and conducted to the mandarin.

This latter having ordered his apparel to be restored to him, had him suspended by the hands to a post; but, observing the extreme weakness of the Missionary, and fearing he would expire under the torture, he ordered him to be seated, and bound to a bench. Like his divine Master, fastened to the pillar, the Blessed Martyr served as a subject of sport to his executioners.

The following day, he was led in chains to the city of Kou-Tching. He fell on the road, from exhaustion. God sent him a *Simon of Cyrene*: A pagan, named Liéou, touched with compassion, hired a litter to convey him to Kou-Tching.

After his death, the Martyr returned this favor; he appeared to the charitable Liéou, during an illness, and obtained for him the gift of faith and a holy death.

Blessed Perboyre was imprisoned for thirty-three days, at Kou-Tching. His judges showed some compassion for

him. The Missionary confessed that he was a priest of JESUS CHRIST, and that he would never renounce his faith.

To the questions regarding the other Missionaries and the Christians, he simply replied: "Here, I can only answer for myself."

He was then led to Siang-Yiang-Fou. Before this tribunal, the Martyr courageously affirmed that he had come to China to preach the Christian faith. The judge overwhelmed him with insults, threats, and mockeries. They inflicted upon this most pure victim, the most humiliating tortures to which he could be subjected.

Various objects used in divine worship, had been captured: the mandarin ordered them to be brought forward, and commanded the confessor to read in the Missal, and to clothe himself with the sacerdotal ornaments, to serve as an object of ridicule. He threatened him with every kind of torment, if he did not renounce the Christian faith; but the holy man remained calm and peaceful in the midst of their insults.

The next day, he underwent a second examination: the confessor knelt with bare knees upon iron chains, for the space of four hours. Fifteen days after, he was brought before a higher tribunal. The new judge, exasperated by the unshaken constancy of the victim, ordered him to kneel upon a chain; then, suspended him to the *hang-tsé*, a machine elevated above the head, to which the two thumbs joined, were affixed, as also the cue formed of his own hair. This torture lasted four hours; to aggravate these atrocious sufferings, a soldier seized the Martyr by the hair and shook him violently.

Ten days after this, he was again interrogated, and required anew to deny the faith. The heroic Missionary received upon his face forty strokes with a kind of sole-leather of three thicknesses; his swollen face seemed no longer human. The mandarin ordered him to be fastened

to the terrible machine, the *hang-tse*, for half an hour. Under these horrible tortures, the soldier of JESUS CHRIST, a worthy disciple of his Master, uttered no cry of pain; the beholders could not conceal their astonishment, and could scarce restrain their tears.

Shortly after, the captive with ten Christian confessors of the faith, was led to Ou-Tchang-Fou, capital of Hou-pé, distant about four hundred and twenty miles. The victims were bound hand and foot, and had iron collars around their necks. They were thrown into a prison crowded with culprits familiar with every crime, and covered with vermin engendered by the filth of the prison. Every night, one foot of the holy Missionary was inclosed in a sort of wooden vice, and fastened to the wall; this foot was fast falling into decay, and one of his toes was entirely destroyed.

At Ou-Tchang-Fou, they contrived to torture the Martyr without causing his death. On one occasion, they placed him with bare knees, upon iron chains, his hands raised, holding a heavy piece of wood; this torture lasted from nine o'clock in the morning, till nightfall; when his arms would bend, the soldiers rudely struck him. In another trial, the mandarin ordered the Christian captives to spit in his face, to curse and strike him; five were base enough to comply, and to apostatize; one, however, respectfully approaching the Martyr, took one of his hairs, which he preserved as a relic.

Finally, the confessor was brought before the viceroy, a veritable "tiger," who, throughout the empire, had gained the reputation of a savage; he was, moreover, the sworn enemy of the Christians. In presence of this man, the servant of GOD declares that he is a Catholic priest; he confesses his faith with simplicity and undaunted courage. This viceroy orders him to be suspended by the hair of his head, for the space of several hours. At another time, he

was affixed to a sort of cross, for the greater part of a day ; with a sharp iron, the executioners traced upon the brow of the Martyr the words : *Abominable sect*. Sometimes, they raised him aloft, and then let him fall a dead weight ; again, they suspended him by the hair, with his arms extended as upon a cross ; he was then placed on a cross-beam which two soldiers balanced as a see-saw ; in a word, they lacerated his members in a thousand ways. In the midst of these frightful tortures, the Saint preserved perfect composure ; his countenance reflecting the joy of his heart.

To physical tortures were added moral torments. They cast a Crucifix at the Martyr's feet.

"Trample on the GOD whom you adore", said the mandarin to him, "and I will set you free."

—"Oh!" exclaimed the holy man in tears, "how could I offer this outrage to my GOD, my Creator, my Saviour!" Then, painfully stooping, he grasped the holy image, pressed it to his heart and lovingly kissed it : but a soldier snatched it from him and profaned it in a horrible manner. The Martyr uttered a deep groan,—the echo of a supreme sorrow. The executioners immediately inflicted on him one hundred and ten strokes of the cudgel. The judge ordered him to be vested in his priestly robes ; and the soldiers cried out : "He is the living GOD!"

The viceroy, astounded at the invincible calmness of his victim, under these horrible tortures, pretended that he was under a charm ; to counteract this pretended charm, a dog was killed, and the confessor compelled to drink the blood of the filthy animal.

The following day, another examination still more diabolical, was held : no torture was left untried. Weary of the conflict, the "tiger," pounces upon his victim, discharging upon him multiplied and vigorous blows. Only a breath of life remained to Blessed Perboyre.

The viceroy is vanquished: he condemns the Martyr to die by strangulation.

In China, the Emperor alone has the right to give the order for the execution of a criminal: hence, a delay of nine months. Nine months' abode in this horrible prison! By his mildness and patience, the Blessed Martyr gained the good will of his jailors, and even that of the malefactors imprisoned with him. He was, therefore, able to enjoy a little rest, and to receive the visit of a certain number of Christians; he made his confession to a Chinese Lazarist, but had not the happiness of receiving his God in Holy Communion.

At length, a courier brought the ratification of the death-sentence. The Martyr was immediately released from prison, and led forth, like his Divine Master, in the company of thieves,—barefoot, hands fastened behind his back, the sentence of death affixed to his head. Two soldiers urged him forward, at a rapid speed, to the place of execution, with the clang of cymbals, and in view of a multitude of spectators awed by these formidable preparations. The Martyr, miraculously transformed, had regained his strength; his wounds were healed; his countenance was beautiful, radiant. Every one exclaimed at the prodigy, every one was touched,—all compassionated the good Missionary.

Seven criminals were executed first; during the time, the Martyr knelt in profound recollection. At length, he was fastened to a gibbet in the form of a cross. His hands were drawn backward and bound to a transverse beam; his feet, fastened behind; he was suspended, kneeling, a few inches above the ground. The executioner gave a first and vigorous twist, and then let the cord drop, as if to allow the dying man to recognize and feel the stroke of death. Another twist,—followed by a respite. Finally, at the third twist, the pressure must have proved decisive;

but, as the body seemed to have preserved a spark of life; a soldier violently kicked him in the stomach, and the Martyr's sufferings were over: GOD had received into His bosom that heroic apostle who had loved Him so ardently. This was the hour of everlasting triumph.

THE TRIUMPH.

GOD immediately glorifies His Servant. A cross, large, luminous, and of perfect proportion, appeared in the heavens. It was perceived by a great number of Christians and pagans, dwelling in localities far remote one from another.

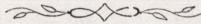
The body of the Martyr remained attached to the cross for twenty-four hours. While the countenance of the other sufferers, horribly disfigured, presented a hideous spectacle, that of the Martyr was so placid and beautiful, that the beholders were amazed: the members were perfectly supple; the eyes modestly cast down, the mouth closed, the ruddy tint,—all indicated the repose of a saint. The Christians interred his sacred body near that of Venerable Clet, on a declivity of the Red Mountain.

Impressed by these prodigies, and, doubtless, through the intercession of the Martyr, many pagans were converted. The mandarins who had tortured him, shortly afterwards, perished miserably.

It is a duty of justice to associate his worthy parents in our admiration of such a hero of the faith. When they were informed of the glorious death of their son, the Christian mother exclaimed in the midst of her tears: "Why should I hesitate to make to GOD the sacrifice of my child? Did not the Blessed Virgin generously sacrifice her Son for my salvation? Besides, I would not believe that I truly loved my son, were I to grieve: for he has attained the accomplishment of his desires."

Half a century had not elapsed, when the Sovereign Pontiff, Leo XIII., proclaimed the Martyr, Blessed: in presence of thousands of French laborers who had come to Rome to manifest their loyalty to the Vicar of JESUS CHRIST, and to assist at the triumph of the son of an humble laborer of Cahors.

Blessed Martyr, preserve to thy country, France, the faith of her Fathers; and may thy example raise up valiant and numerous apostles for the Church!—Extract from the *Lives of the Saints*, No. 526. Paris, Rue François 1^{er}, 8.



STATISTICS OF

MISSIONARIES AND MISSIONS.

At the commencement of this year, a Catholic journal published the following account:

"Statistics of the Sacred Congregation "de Propaganda Fide," inform us that the Catholic missions throughout the world, number four hundred and twenty-six; nationalities: one hundred and fifty-one, French; sixty-five, Italian; the remaining: English, Irish, German, Austrian, Belgian, and Spanish.

"Of the one hundred and seventy-four Missions established in Oceanica and in North America, not one is Italian; France counts twelve missions in the great Continent of Oceanica, and thirty-eight in North America. In Asia, out of one hundred missions, sixty-four are French, and twenty-five semi-Italian. There are forty-five missions in Africa; thirty-five of these belong to France, and five to Italy.

"One hundred and thirty-five Missionaries died in 1895, in the midst of their Evangelical labors. *The Catholic Missions* give a complete list; four bishops are included.

“The one hundred and thirty-five deceased missionaries are classed, according to nationality, as follows: Belgians, three; Germans, five; Italians, seventeen; Irish, three; one Dominican, one Russian, one Hindoo, one Bosnian, one from Baden: Spaniards, seven; Dutch, two; one Dalmatian, one Chilian; one Pole, one Chinese, one Canadian, one Peruvian, one from Uruguay; one Mexican, one from N. America; one Austrian, one Bulgarian; Alsace-Lorraine, seven; France, seventy-five.

“These deceased missionaries were members of various societies; Foreign Missions of Paris, nineteen; Society of JESUS, thirteen; Priests of the Mission (Lazarists), eight; Priests of the Holy Spirit, eight; Marists, five; Oblates of MARY, five; African Missions of Lyons, five; White Fathers, five; Sacred Hearts of Picpus, four.”

An Italian Journal publishes the following:

“Mr. Eugene Louvet, at the close of the important article issued last year on the *Catholic Missions of the XIX. Century*, gives general statistics of the Missionaries and the Missions,—he says: In countries where the missions are established, there are about forty-three thousand three hundred Catholic missionaries; four thousand five hundred Brothers; forty-two thousand Religious women (without taking into account ten thousand native Religious). Two thirds of the missionaries are French; four fifths of the Brothers and Religious women are from France.

“These figures represent more than eight thousand five hundred, French missionaries; thirty-three thousand six hundred, French Religious missionary women; three thousand six hundred, French missionary Brothers. Moreover, the greatest portion of the expense of the Apostolate, is defrayed by France.

“In fine, France, can claim five sixths of the Martyrs; of the one hundred and nineteen priests put to death with-

in the last hundred years for the faith; ninety-five were French.”—(*Vera Roma*, Feb. 7, 1897.)

The blood of Martyrs has never remained fruitless: and it seemed to us that these interesting statistics might suitably follow the notice given of the life and death of the Blessed Martyr, John Gabriel Perboyre.

GERMANY.

Letter from REV. FRANCIS NEUMANN, *Priest of the Mission*, to VERY REV. P. KREUTZER, *Visitor*.

Cologne, Nov. 2, 1897.

VERY REVEREND VISITOR,

The grace of Our Lord be with us forever!

It will, doubtless, afford you pleasure to become acquainted with some details, relative to the Mission, which, as you are aware, Father Nickes and myself gave to the German-speaking Catholics of the city of London. The Mission lasted from Passion week, to Easter Sunday. The Catholics of this vast city number from two hundred and fifty thousand, to three hundred thousand: They are divided into one hundred and forty-nine parishes. The church of St. Boniface, in which the Mission was given, is not, properly speaking, a parish church. However, the priests who serve it, have parish faculties for the religious service of all the German-speaking Catholics scattered throughout this immense cosmopolitan city. Our compatriots from the most distant quarters, assemble at the church of St. Boniface, particularly on Sundays and festivals, to hear the word of God in their mother-tongue and to assist at catechism.

The Mission, on the whole, was similar to all our Missions given in Germany: the same piety, the same eager-

ness, and the same consoling results in what regards the reception of the holy Sacraments.

We preached but twice a day; because the faithful, on account of the distance, could not make it convenient to come oftener to the church. Only on the three Sundays occurring during the Mission, was there a sermon in the afternoon; on these days, the people, for the most part, did not return to their houses, but remained in the neighborhood of the church, so as not to lose the instruction; they took their repast in hotels or restaurants.

From the very first days, our hearts rejoiced on witnessing the throng of Christians assisting at the instructions. Often at the evening exercise, the church could not accommodate all who sought admission: men and women were obliged to remain outside. It was affecting to behold so large a number of faithful men and youths, repairing, at a very early hour to the church, to hear the word of GOD, obliged each time to travel twelve or fifteen miles.

In compliance with the expressed desire of the priests intrusted with the religious services of the church, we commenced to hear confessions only on the sixth day; in Germany, we generally begin on the third or fourth day. From this time, the exercises were interrupted; we were often in the church till midnight. Although this labor was most fatiguing, yet, we cheerfully endured it, and with all the more consolation, as, not only women and young girls approached the holy Tribunal, but men and youths came in crowds; the number of males surpassing even that of females. Frequently, men and young boys came from a distance of twenty or thirty miles, to make their confession.

We would never have been able to meet all these demands, had we not been zealously assisted by the two priests attached to the church: Dr. Verres, and His Royal Highness, Prince Max of Saxony, who performs the duties

of vicar. They were already overburdened by the ordinary functions of the ministry, in consequence of the illness and absence of Father Sander, second assistant, who was exhausted by excess of labor. However, these good Fathers spent all their leisure moments in the sacred Tribunal, often even, to an advanced hour of the night.

The solemn act of Reparation to Our Lord in the Blessed Sacrament, the consecration of the faithful to the Blessed Virgin, and the closing ceremonies, were all the same as in other Missions which we give in the country. In one particular only, does the London Mission differ from the German. After the closing sermon, and previous to the Papal benediction, during the renovation of their Baptismal engagements, all the people, men and women, held lighted candles in their hand. From the pulpit, the appearance was that of a sea of light; this ceremony, is perhaps, a little dangerous, but rarely have I witnessed anything so touching.

On Easter Monday, there is a very singular entertainment, at London: men, women, young and old, rich and poor, all seek diversion. If, at ordinary times, the danger to morals in this immense city, is such that the very thought of it makes one shudder, these dangers become much more alarming every year, on Easter Monday. Hence, the Catholic Association, owning a fine and extensive building, near the church of St. Boniface, organizes annually on this day, a "Family Feast,"—as it is styled—in order to deter the Germans from attending dangerous balls, or pleasure parties of doubtful merit. The Feast took place this year, as usual. Ladies and gentlemen assembled, eating, drinking, singing, and dancing. But, everything was conducted with such propriety, that there was no cause for censure or criticism. Hence, from Easter Monday, the resolutions taken during the Mission, are wonderfully intensified.

The Catholic Association of London also organizes in

the course of the year, similar reunions, as frequently as the great city offers to the inhabitants any amusements particularly dangerous to morality. Moreover, the field whereon the Catholic Association of London displays its activity, is on a much larger scale than that of our Catholic Societies of Germany. The zeal of this Association is not restricted to the laboring classes. All Catholics speaking the German language, have free access to the hall. Every evening, parties meet to enjoy pleasant conversation, to treat of affairs, to read authorized works, good journals, etc; refreshing themselves with wine, beer, or coffee. Officers of the army or of the marine, with or without their wives; mechants, lawyers, physicians, mechanics, artists, etc., assemble for pleasant intercourse and quiet recreation. A large number of men are indebted to these reunions of the Catholic Association, for the happiness of finding virtuous and Catholic wives, in the heart of a city, wherein so many sects are sunk in iniquity.

I remain in the love of Our Lord and of His Immaculate Mother, Very Rev. Visitor,

Yours devotedly,

FRANCIS NEUMANN, C. M.

AUSTRIA.

Letter from REV. FERDINAND MEDITS, *Priest of the Mission, to* VERY REV. A. FIAT, *Superior General.*

Vienna, Oct. 10, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

On the feast of the Nativity of the Blessed Virgin MARY, was blessed and laid, the first stone of the church which His Imperial Highness, the Royal Archduke Joseph,

is erecting in honor of Our Lady of the Miraculous Medal, for our little Congregation in Hungary.

The chapel was decorated with such a profusion of evergreens and plants, that it seemed a garden of flowers. The Officers of the Archduke, and a dense throng of the faithful assisted at this solemnity.

The following document, drawn up by Mgr. Philippe Steiner, diocesan Bishop, was inclosed in the corner-stone:

“In nomine Sanctissimæ et Individuæ Trinitatis. Amen.

“Anno Domini millesimo octingentesimo nonagesimo septimo, hodierna die, quæ est festum Nativitatis Beatæ Mariæ Virginis;—Summo Pontifice LEONE XIII.;—Imperatore Austriæ et Rege Hungariæ Apostolico FRANCISCO JOSEPHO I.;—Diœceseos Albaregalensis episcopo Philippo STEINER;—Congregationis Presbyterorum Sæcularium Missionum Sancti Vincentii a Paulo Superiore Generali Antonio FIAT;—eiusdem Congregationis provinciæ Austro-Hungariæ Visitatore Guilelmo MUNSGERSDORF.

“Benedictus est atque impositus hic lapis primarius Ecclesiæ honoribus BEATÆ IMMACULATÆ MARIÆ VIRGINIS A SACRO NUMISMATE NUNCUPATÆ, pia Serenissimi Domini Austriæ et Hungariæ Archiducis JOSEPHI, eiusque Serenissimæ Coniugis CLO-TILDIS Archiducissæ munificentia ædificatæ.

“Sacro benedictionis et impositionis Ritu, præsentē Ecclesiæ Cathedralis Albaregalensis Canonico Honorario, Vice Archidiacono et parochō in Pilis Csaba Carolo MELLY, et magna adstante fidelium multitudine, functus est Ferdinandus MEDITS, sacerdos Congregationis Missionis Sancti Vincentii Paulo.

“Ecclesia ædificata est arte Josephi EGGERHOFER architecti Strigoniensis.”

Translation.

In the name of the Most Holy and undivided Trinity. Amen.

The year of our Lord, one thousand eight hundred and ninety-seven, on

this day, feast of the Nativity of the Blessed Virgin Mary, Leo XIII., being Sovereign Pontiff;—Francis Joseph I., Emperor of Austria and Apostolic King of Hungary;—Philip Steiner, Bishop of the Royal diocese of Albe;—Anthony Fiat, Superior General of the secular Priests of the Mission of St. Vincent de Paul;—William Mungersdorf, of the same Congregation, Visitor of the Province of Austria and Hungary:

This first stone of the church dedicated to the Blessed Virgin MARY of the Miraculous Medal, erected by the munificence and piety of Joseph, Most Serene Lord and Archduke of Austria and Hungary; and of his Most Serene spouse, the Archduchess Clotilda:—has been blessed and laid.

The ceremony of blessing and laying the stone, was performed by Ferdinand Medits, Priest of the Congregation of the Mission of St. Vincent de Paul, in presence of the Honorary Canon of the Royal Cathedral of Albe; of Charles Melly, vice-Archdeacon and Pastor of Pilis Csaba, and a large concourse of the faithful.

The church is to be constructed under the direction of Joseph Eggerhofer, architect of Strigonia.

The architect hopes that he will complete the church and the changes necessary to be made in the castle, in about four or five weeks, so that by the end of October, all will be finished. The Archduke wishes that the feast of Our Lady of the Miraculous Medal, may be the day of introduction of our Little Company at Pilis Csaba; for His Highness devoutly loves and venerates the Powerful Virgin.

Be pleased, Most Honored Father, to give your blessing to this edifice, and to

Your humble and most obedient Son,

FERDINAND MEDITS, C. M.

POLAND.

NOTICE ON

REV. PHILIP MIRUCKI, PRIEST OF
THE MISSION.

Translated from the Polish.

The loss of so holy a priest has occasioned most profound sorrow to his many friends. Heaven has claimed from our humble spiritual meadow, its choicest flower,—one that exhaled among us the sweetest odor of JESUS CHRIST. When this excellent Missionary departed from our midst, something like a blight seemed to fall upon the labors undertaken, and directed by our feeble efforts to the glory of GOD. Our grief was much increased at the thought that, once removed, such flowers bloom not again at the return of spring.

I

Rev. Philip Mirucki was born at Posen, the capital of Poland, in 1829, of pious and respectable parents. His father held an important position as head-shoemaker and owned, in his native city, an unpretentious home in the *Rue des Cordonniers*. The house in which our Confrère was born is celebrated, even at the present time, because of its association with a miraculous Statue of the august Mother of GOD, placed within the outer wall of the building: this structure owes its preservation to the manifest protection of the Madonna. At the close of the last century, when an immense conflagration burst forth upon Posen, reducing an entire section to ashes, although surrounded by the flames, this house alone appeared to be miraculously respected by the fire. A person upon whose testimony we can rely, assures us that a small lamp still burns day and night before this Statue. During the boyhood of Father Mirucki, from the street, passers-by were attracted by the chant of

the Little Hours of the Office of the Blessed Virgin: thus did our Confrère's father, mother, with their employees, fervently celebrate the glories of MARY. It is most probable that the youthful Philip mingled his voice, also, with those of the other members of the family.

Father Mirucki's mother was one of the most virtuous of women,—a woman of great faith: hence, to her, after GOD, her son was indebted for the tender piety which characterized him to the end. All were familiar with the sight of Mme. Mirucki leading by the hand, her little Philip, whom she cherished the more fondly, as he was her only child; she took him with her to the church where, kneeling beside her, he learned to pray. This devoted mother took part in every pious pilgrimage, not only in her own city, but likewise in the vicinity, especially at Owinsk where, annually, the feast of the Patron Saint was held with great pomp; and she was always accompanied by her son. He, thenceforward, knew no sweeter pleasure than that of visiting the church and serving the Altar.

As he advanced in years, his excellent parents, wishing to consecrate their only son to the service of GOD, sent him to the Gymnasium of St. Mary Magdalen. There, his piety and intelligence caused him to be distinguished among his companions; whilst answering fully the expectations of his parents. He applied with remarkable diligence to his studies: so that having finished his Humanities, he passed a very successful examination. He preserved throughout his college career, the good qualities for which he had been noted even in his most tender years. His classmates testify that his conduct was irreproachable, and his piety solid and unvarying. Every moment at his disposal, secured him a visit to Our Lord, with whom it was his delight to entertain himself.

After the classical course, Mr. Mirucki entered the ec-

clesiastical seminary of Posen, conducted by men of no ordinary merit: the corps of professors being highly appreciated for their talents and piety. Under such masters were then formed, and are still formed, those heroes, those zealous, intrepid priests destined later to immortalize themselves in the struggle so sadly famous: that of "Kulturkampf." Among these priests, Mr. Mirucki occupied no mean rank; most brightly did his virtues and merits shine forth: it was not surprising, therefore, that he attracted the special attention of His Grace, Archbishop Przyluski.

Ordained in 1854, he was immediately named vicar for the cathedral of Posen. Shortly after, the illustrious prelate appointed him his secretary. This mark of confidence was fully recognized by the deep veneration and sincere attachment of the young priest for his worthy Archbishop. Thenceforward, to the office of vicar was joined that of secretary; but the former post was soon relinquished. Having learned that a priest, recently ordained, had no position, Father Mirucki cheerfully yielded to him his place as vicar of the Cathedral; wholly regardless that, in so doing, he sacrificed one half his revenue.

Two years later, the Archbishop preferred him to the curacy of Graboszewo, one of the most flourishing parishes of the diocese. But he held this position only three days. He believed the burden of this responsibility entirely unequal to his merit, or his strength. Casting himself at the feet of the Archbishop, he humbly besought His Grace to relieve him of the pastoral charge, and to assign him another duty. His petition being favorably received, he was named penitentiary for the cathedral of Posen. All were filled with admiration at the zeal evinced by Father Mirucki in the discharge of this duty; and many failed not to express the edification they experienced. At any hour, he was to be found in the confessional, receiving sinners and reconciling them with God. About this time,

he began to preach; he seemed, at first, somewhat embarrassed, yet he had always a willing audience; for, people regarded him as a man of remarkable piety:—himself thoroughly convinced of what he taught to others.

II

Meanwhile, under the influence of divine grace, Father Mirucki recognized within his soul an ever-increasing desire for a more perfect state of life; but, the difficulty was how to decide as to his new vocation, and how to proceed in order to correspond with GOD's design over him? The path upon which he should enter, did not seem to be clearly pointed out to him. Docile to what he believed the divine call, after four years' service in the ranks of the secular clergy, at the age of twenty-nine, he entered the Congregation of the Oratorians, in the convent of Jama-Gora, at Gostyn: this Congregation being at that time, one of the largest and best known in the archdiocese of Gnesen and Posen. But GOD soon manifested to him in a visible manner, that this was not his place. A few months after he had entered the convent of Gostyn, he fell dangerously ill; he then withdrew from this Congregation and retired to the hospital of Posen. Although suffering and exhausted from pulmonary trouble, Father Mirucki was restored to health and strength, through the maternal care of the Sisters of Charity.

This intercourse with the Sisters was to lead him into the Family of St. Vincent de Paul. The Congregation of the Mission was then scarcely known in the archdiocese of Posen-Gnesen. When, in 1836, the Prussian Government banished Religious Congregations, that of the Mission shared the common fate. Thenceforward, there were no Missionaries at Posen, with the exception of the venerable and saintly Father Grendzinski, who remained as confessor to the Sisters of Charity. It was only after the

death of this excellent Confrère, in 1858, that the new establishment of the Mission was built, through the exertions of Sister Elizabeth Mycielska. At first, only two Missionaries were assigned for this House; one of them being Father Kamocki. During his stay at the hospital, Father Mirucki made the acquaintance of this worthy Son of St. Vincent de Paul. He was filled with admiration at the virtues daily practised by this holy priest, whilst he was not less touched by the charity and zeal of our Sisters; yielding to the salutary influence exerted over his soul, by the Children of St. Vincent, he decided to enter the Congregation of the Mission.

He passed through the intern Seminary at Paris; his remarkable fervor giving great edification to all his Confrères. Even had his contemporaries not testified to the spiritual profit which he reaped from his novitiate, the exemplary fidelity of his subsequent life would have sufficiently furnished evidence that he had not lost the opportunity of storing up merit. It was during this season of probation that he learned to love the Rule and the common life; it was during the same period that he acquired that science which the novitiate alone can impart; that science which consists in disposing of all one's occupations and one's labors, according to the Rules and the obligations of each vocation. This was his aim: he desired to be not only a good priest; but, moreover, a true Missionary.

The grace of vocation brings always with it the means most precious and efficacious to attain the end which the soul so favored should strive for: but, we must comprehend these means; and, above all, we must be actuated by an earnest desire to profit by them. Father Mirucki was well versed in this heavenly science. Hence, whatever might be the urgency of his duties, he never failed to be present at all spiritual exercises, at the exact moment; so

important a matter did he regard the observance of the order of the Community. In every action, even the least, the Rule was his unfailing guide. Naturally charitable and compassionate, he expended much money in good works, but never without permission: indeed, it might be said that his every step was regulated by the obligations imposed by his vocation.

In 1860, Father Mirucki was sent by Father Etienne—then Superior General—from Paris, to Posen; there he performed the duties of chaplain to the hospital, and confessor to the Sisters of Charity. In 1863, when the House of our Missionaries at Posen was temporarily closed, he was transferred to Culm; he now taught Catechism to the children of the asylum under charge of the Sisters, heard the confessions of the latter, and gave Missions in divers localities: thus occupied, he remained in this city until 1866.

About this time, a House for Missionaries was founded at Lemberg, and Father Mirucki—who had been latterly attached to the Province of Cracow—was appointed to take charge of the new establishment. He did not, however, remain long Superior of the House of St. Casimir. Although endowed with qualifications so manifold, and so rare, he deemed himself deficient in the difficult science of governing others; therefore, after one year, he was relieved from his charge, and appointed chaplain to the prison, Sainte Marie Madeleine, of this same city. He fulfilled these functions until 1872, when Father Binka, returning from Culm, where the House of the Mission had just been closed by the Prussian Government, replaced him. Father Mirucki then repaired to Cracow.

And now, for twenty-five consecutive years he devoted himself to a variety of labors, throwing his whole heart into his work: Lemberg, Cracow, and Posen, became in turn the field in which he exercised the apostolic ministry. All this while, he was rendering inestimable services to the

double Family of St. Vincent. To take part in Missions, to give Retreats, to visit Posen, Culm, and Prussian Silesia, as Director of the Sisters of Charity, to preach in Saint Vincent's Church, at Kleparz, later to hold the office of Director and Sub-Director of the ecclesiastical seminary at Stradom, that of confessor for all the Sisters at Cracow, on Sundays and festivals, to teach Catechism to the children of the Sisters' schools,—such were the multiplied duties filling the remainder of his apostolic career. At all times, wherever his assistance was needed, he promptly responded to the appeal of the humble struggling Province. In a word, Father Mirucki was like a valiant soldier upon the breach: always attentive to the least sign from his Superiors, always ready to fly wherever obedience called him. But what, perhaps, most challenges our admiration is that he passed from one duty to another, with the most perfect tranquillity of mind,—with an unvarying disinterestedness; and these dispositions he evinced to the end of his life.

III.

That which characterized his sacerdotal life, or rather, that which appeared most conspicuous among his multifarious duties was, unmistakably, preaching the Word of GOD: that exercise of the sacred ministry which responds so perfectly to the Missionary's vocation. The divine Word was, for this servant of GOD, the most precious and effectual instrument of his efforts for the salvation of souls. But, in order that his lips might be indeed the worthy and faithful instrument of the Holy Spirit, he preserved them always pure and holy. Father Mirucki preached in the Missions, so far as his frail health permitted; he preached the Retreats,—and who shall number those given by him to the Sisters of Charity, to various religious Congregations, to the secular clergy,—in schools, and in prisons! He preached in many churches; and his last sermon was

given during the octave of our Lady of the Rosary, in the church of the Dominicans, at Cracow.

Father Mirucki was very original, and had a peculiar style of expressing himself; with a happy memory, a ready and graceful delivery, he possessed a profound knowledge of spiritual things, drawn from holy writers. He delighted in quoting the Saints, and was always ready with comparisons.

In his youth, he was very timid in the pulpit; but, afterwards he put aside all embarrassment, and preached with great ease. He needed little time for preparation: his daily life furnished all that was required; silence, habitual recollection, assiduous reading of spiritual books, frequent prayer, placed abundant material at his command. He was listened to with pleasure, with edification; and, best of all, his preaching bore fruitful results. His keen glance, his fine countenance, wherein all might trace the noble sentiments of his beautiful soul, contributed not a little to secure these salutary effects.

There were occasions, however, when these personal distinctions well-nigh led him into peril. It was no secret that Father Mirucki made frequent journeys into Prussia, as Director of the Sisters of Charity. Under existing circumstances, for greater security, he traveled in civilian's dress, to elude the suspicion of the wary Prussian agent; but the disguise scarcely protected him: his grave and noble demeanor, not being adapted to the costume of a layman; and he thus, more than once betrayed his identity: there was no mistaking the priestly bearing. We might relate many amusing incidents of the harmless ingenuity which he was obliged, at times, to exercise to preserve his incognito, and the adventures which marked his travels.

In his private life, being of frail constitution, Father Mirucki was of a quiet, calm, and gentle nature; although he spoke little, there was in his conversation a peculiar

charm; he was fond of harmless pleasantries, and there was something very attractive in the sweet and gracious smile, showing that he enjoyed an innocent jest; at other times, he was grave and recollected, as if absorbed in prayer. Among the supernatural gifts with which God had endowed him, that which shone most conspicuously, impressing all who approached him, was his genuine sanctity; that sanctity which consists in flight from sin, the sole obstacle to the reign of divine grace in a human heart. From his earliest years, the fear of God had dwelt within his soul; ever happily guiding his steps in the right path. In all his actions, the fear of sin, became, as it were, a kind of veil, behind which he acted, spoke, and labored. This veil was no other than the grace of the Holy Spirit, warning him, at almost every instant, to refrain from sin; it was owing to this, that he sometimes appeared restless and timid. Scrupulous in his youth, this tendency diminished as he grew older. To those wanting in experience, it might seem occasionally, that Father Mirucki was a burden to himself; but, in the depths of his interior, this holy priest was very happy, fully capable of self-direction, as well as of directing others, thanks to his great lights.

This fear of sin was, undoubtedly, a most rare and precious treasure to our Confrère. Father Mirucki never permitted the shadow of an untruth to sully his lips, even in jest: in his speech he knew neither winding nor equivocation; in his conversation he never offended any one; if he thought that he had failed in charity, he humbly asked pardon of those whom he feared to have wounded; in saying his Office he never seemed to be disturbed by any distraction; thus might his daily life be portrayed, giving us an idea of the extreme delicacy of his conscience.

With this sanctity of life there was also a tender piety. All who saw him at prayer were profoundly impressed.

He had a special devotion to the Passion of Our Lord: and he was often seen kneeling before the altar of JESUS Crucified, in our church of Kleparz. It was his delight to visit the divine Prisoner of the Tabernacle, and he offered the Holy Sacrifice with the most touching recollection. Even on his journeys, nothing could disturb the peace of his soul.

Although far from being robust, Father Mirucki was a man of surprising energy; he was a blessing in our midst; prized above all, for the example of his virtues. But, alas, the hour of separation was nearer than we dreamed! The faithful servant had finished the work portioned out for him by Almighty GOD,—he was ripe for heaven. A cruel malady carried him off in a short time. His disease was a very painful one. It would seem that Our Lord willed him to pass through the crucible of suffering, to increase his merit by a participation of the Passion, which had always a special attraction for him.

Warned that the end was approaching, Father Mirucki received the intelligence with tranquillity of soul, and most admirable conformity to the divine will. Amid intense suffering, he never uttered the least complaint. During his illness he was removed to the hospital at Helclow, of which the Sisters of Charity are in charge; sincerely grateful for the services rendered them by this worthy Son of St. Vincent, the Sisters lavished upon him their devoted care. As the last moment drew near, Father Mirucki became more closely united with GOD; and, on the 9th of March, at 7, p. m., his soul took flight from earth. His remains were brought to our Central-House at Kleparz and exposed in the chapel of the Catechism. The funeral took place on Friday, after the usual solemn service; a great multitude accompanied us to the last-resting place; thus rendering homage to the virtues and the devotedness of Father Mirucki.

ASIA.

CHINA.

NORTH TCHE-LY.

Letter from REV. ALPHONSE FAVIER, *Priest of the Mission, to* VERY REV. A FIAT, *Superior General.*

Pekin, Feast of the Sacred Heart, June 25, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

About the end of last December, I had the honor to send you a paper upon the reconstruction of the church at Tien-Tsin, and the moral reparation for the horrible massacres of 1870. This letter will inform you that, with God's help, the project has been carried out.

After the erection of the imperial column, winter setting in, interrupted the work which we were able to resume only about March 1st. If we would meet our contract, everything must go on rapidly; this was readily accomplished, as all the materials were at hand. In two and a half months, the church was under roof; and within another month, we must complete the arched ceilings and all the interior requirements. This new edifice dedicated to Notre-Dame-des-Victoires, and rebuilt in every detail after the model of the old church of 1870, measures: in length, ninety-nine feet; in height, thirty-two feet; the breadth, exclusive of portico, towers, and sacristy, being the same. The fourteen pillars, richly ornamented are, like the ceiling, white and grey. The red coloring of the walls contrasts admirably with the snowy marble tablets, whereon are inscribed the names of the victims. Beside each, and

level with the ground, is a tomb, containing the precious remains. The only altar is surmounted by a statue of Our Lady of Victory, who has triumphantly resumed her place. The outside staircases are ornamented with an iron railing of exquisite finish. There are two divisions of steps of cut stone; one leading from the east; the other, from the west. Near the church, opposite the main entrance we have built a large hall, measuring forty-six feet, where reunions are held. Lastly, upon a rocky eminence, stands the imperial pavilion formed of yellow tiling; and the spacious grounds whereon there formerly stood the residence and office of the French Consul, have been leveled, and converted into a garden: a strong wall inclosing the whole.

During the progress of the work, the Chinese authorities had suggested that, for the maintenance of order, three mandarins with twelve soldiers be permanently stationed on the spot. Every morning, we visited the place, passing through the city without hearing the slightest expression of discontent, nor did the least obstacle disturb or retard the completion. May 27th, I went to Peking, to arrange with the French Minister the program of the festivities. Three days later, May 30th, we received here from Father Guilloux, Director at Tien-Tsin, the following telegram: "Grave rumors are being circulated: it is said that on the occasion of the coming dedication, children are to be sacrificed." The next day a letter reached me: "On Saturday evening, the mandarins, guarding the church, informed me, through one of our assistants, that very unfavorable reports had been spread among the people; that these reports were hostile to the church as they relate to the stealing of children; our Christians tell me the same thing, adding that their safety is threatened: they bring me the sacred vessels, with other deposits to keep for them. I have notified the French Consul, and the au-

thorities have promised to take effectual measures." June 1st, a new telegram: "Rumors still more grave, measures insufficient." Indeed our position was becoming dangerous; on the public square, the crowd had massacred several individuals on suspicion of guilt; they were accused of having, by orders from the church, stolen children; all predicted that the new church would share the fate of the old one, etc...

The mandarins issued two proclamations which were greeted with opposition, and Father Guilloux wrote me, June 1st: "The people declare that all the Chinese authorities are bought over by the Europeans, and it is you, Fan Kouo-leang, who are the most guilty." I was accused, among other things, of having distributed to those hired to steal children, two thousand dollars, to procure for me five hundred little girls, and the same number of little boys, all to be immolated on the day of the dedication. During this first excitement, His Excellency, Mr. Gérard, French Minister to Peking, with his accustomed energy, left nothing undone to secure the needed protection; he even telegraphed to the admiral to send, at once, a gunboat to Tien-Tsin. How explain all these sudden rumors? Who was at the bottom of this affair? Like that of 1870, the mystery will never be cleared up.

Thanks to the perfect understanding always maintained between the French Minister, and the Mission, the disturbances which were prolonged into the following week, with intervals of quiet, did not overwhelm us. The circumstances were looked into, as well by the Legation as by ourselves, with the calmness that would ensure a just conclusion; providing, at the same time, a remedy. At the Consul's request, guards were furnished for the Chinese Christian settlement at Tien-Tsin; and despite a second official despatch from Yamen, enforcing a change in the date fixed for the dedication, His Excellency, Mr. Gérard, remained

firm, holding the Chinese Government responsible for the troubles which had been predicted for this day,—troubles which that Government could and, therefore, were bound to prevent.

On June 12th, I was preparing to set out alone for Tien-Tsin, in order to give the last touch to our preparations there; but the French Minister—anticipating my design—wrote me that: “After the odious calumnies with which my name had been coupled, it would be advisable for me to travel with him.” He furthermore required that the viceroy should, himself, publish a decree; which was done, June 15th; and it was not too soon: for, the very next day, Father Guilloux wrote me: that our situation was very grave, and our Christians were in great peril. The aforementioned decree proving insufficient, His Excellency, Mr. Gérard, exacted a second and more formal one, exonerating, in express terms, both the Missionaries and the Christians from all blame. Here is the tenor of the decree:

The viceroy, Ouang, proclaims the following:

At Tien-Tsin and the vicinity, some malefactors have recently stolen away children; which fact has disturbed minds, and given rise to rumors which are magnified, from day to day. We have appointed mandarins and agents to exercise an active surveillance, and to arrest the guilty. One named *Ouee-pou* fell into the hands of justice; and, at his trial, confessed that he had carried off little children, to sell them in other places to persons wishing to adopt them. *Ouee-pou* has been beheaded; he had no intercourse with the Christians, who are exonerated from all blame in these transactions, as we have already declared to you in a former decree.. For, it is true that the Catholic Religion leads men to good; that the Christians strive to perfect themselves in virtue; and that there is no evil in the end which they propose to themselves. Therefore, you all, honest people of our nation, harbor, henceforth, no suspicion whatever against them. Should idle and malicious persons again calumniate the Christians, thus accounting for disturbances and thefts, beware of accepting their testimony or participating in their guilt. Wherefore, I warn you anew, soldiers and men of the people, that I have nothing more at heart than to protect the innocent; understand this well, and conform to my orders. Should any one dare, again, to carry off children, he shall be arrested and severely dealt with, and full satisfaction be made to honest persons. If

from these abominations, idle and perverse men seek pretexts to calumniate the Christians, to raise an excitement, and to provoke pillage, they will be arrested, brought before the tribunal and treated with the rigor they deserve. I have held my office for three years, and my conscience testifies that I have not failed to render you service; I have a right to expect, therefore, that you will hear my voice, and that you will mutually exhort one another to do no evil: but, on the contrary, so to conduct yourselves as in nowise to disturb peace and harmony.

Such is my desire,—and it is your duty to conform respectfully thereunto.

On June 18th, in a last interview, His Excellency, Mr. Gérard, notified Tsoung-li-yamen, that it was decided that on the next day, Saturday, the 19th, we would set out for the solemn dedication of the new church, on the 21st. He requested, moreover, that a special wagon be sent as far as Ma-kia-pou, a few miles from Peking, a station not yet open to the public. He also petitioned the viceroy to place at his service, and that of the guests, his tugs and vessels, which were to conduct us from the wharf of the French Consulate, to the church.

After having done all they could to intimidate us, and prevent our departure, seeing the unshaken determination of the French Minister, it seemed that the Chinese wished to favor his audacity. Everything was readily granted. The journey from Peking to Tien-Tsin was as peaceful, as agreeable and rapid; we experienced much emotion on seeing the French assembled at the station to greet our arrival. At their head, was his Excellency, Mr. Dubail, soon to succeed his Excellency, Mr. Gérard, whom more than three years of incessant labor—to the sincere regret of the Missionaries—obliges to seek rest in Europe. Great also was our surprise to meet at the station, the prefect and sub-prefect of Tien-Tsin, with their mandarins, under-officials, and their guards, to escort the French Minister.

The next day, Sunday, the Ministers and Consuls assisted at Mass, which was celebrated in the Church of St.

Louis, and during which, the *Te Deum* was solemnly chanted, in thanksgiving to Almighty GOD for the preservation of the President of the Republic. In the evening, His Excellency, Mr. Gérard, waited upon the viceroy who deputed Ly, grand Tao-Taé of the customhouse, and Tchen, General of the troops of Tien-Tsin, to represent him at the ceremony. About four o'clock, a burst of clarions announced the arrival of twenty-five marines with their officers, delegated by Captain Simon, commanding the *Comète*, to serve as a guard of honor to the French Minister. The same evening, also, the Tao-Taé of the customhouse sent me his card by a mandarin, as he had already done to his Excellency Mr. Gérard: he notified us, moreover, that all was in readiness for the following day, and that the vessels were at the wharf for our conveyance.

June 21st, about 6:30, a. m., all had assembled at the French Consulate; besides the Ministers, there were present, the Consuls of France, Russia, England, and Denmark,—their military household, the commanders of gun-boats, and the officials of those different nations, all in full uniform; the French of Tien-Tsin, other friends, with the Superiors and Directors of the Mission at Pekin. The authorities at Tien-Tsin were represented, the French marines formed an escort, and all embarked in the most perfect order on the four vessels of the viceroy. Through a motive of prudence it had been decided between the Minister and the Mission, that no lady nor Sister of Charity, should assist at the ceremony.

The river at this season is always covered with vessels; but the mandarins had so arranged that a channel be allowed for the passage of the flotilla; they also disposed in a similar manner of the twelve or fifteen Chinese gun-boats whose men all bore arms. It was as though the bridge of boats had been opened, from shore to shore. The current being very strong, in forty-five minutes the

church was in full view; meanwhile, the crews of the Chinese boats, as well as the residents along the river shore, manifested a grave and silent interest;—but no hostile feeling was exhibited. The arrival at the junction of the Pei-Ho and the Imperial Canal, that is at the wharves below the church, was very solemn; all seemed to be under the conviction that a religious act of reparation was about to be accomplished. No voice was heard; the Chinese troops crowding the wharf, with their officers and distinguished personages sent by the viceroy, observed the most respectful silence; at the Fort adjoining the church, the flags floated to the breeze, and the garrison presented arms from the port-holes. Our four vessels bore—attached to the principal mast—the imperial standard, and in front, the French colors; these vessels now described a semicircle, reaching as far as the appointment in attendance for the landing.

Indeed, one would think that the Chinese Government and its mandarins had finally concluded that it was a question of their own interest, to loyally associate themselves to us in the supreme act of reconciliation; they had done their utmost, and the favorable dispositions evidenced by them left nothing to be desired. The procession formed, being preceded and followed by the French marines, as guard of honor, all marched slowly to the church, where they took their places. First, on one side, the two French Ministers; opposite to these, the two chief mandarins. Having blessed the church and the tombs, Rev. Philip Meugniot, Visitor of the Lazarists, in China, celebrated Mass, during which the music seemed in admirable harmony with the occasion. The *Magnificat*, *Ave maris stella*, and the beautiful invocation: *Auxilium Christianorum, ora pro nobis*, thrice repeated, seemed fittingly to salute the exquisite statue of Our Lady of Victory. A sound of

clarions announced the Elevation, with the marines still as guard of honor.

Mass ended, all rose; the marines presented arms, and their Excellencies, Messrs. Gérard and Dubail, gravely inspected the church; they were accompanied by the commander of the gun-boat and the representative of the Mission.¹ Passing on, from tomb to tomb, they piously saluted each of the victims of the massacres of 1870. Returning to the foot of the altar, the French Minister knelt for a moment in prayer, then, gave the signal for departure. This last touching ceremony brought tears to the eyes of many. The solemn moral reparation to the outrages of June 21, 1870—so long waited for—had been accomplished, and the representatives of France, as well as those of the Chinese Government, could now, in truth, say: "All is forgotten."

Leaving the church, the congregation repaired to the hall. In a pathetic discourse, wherein those who listened felt vibrating the energy of a true Frenchman, His Excellency, Mr. Gérard, explained the necessity and the advantages of this work of reconciliation. The chief mandarin representing the viceroy, expressed his views on the subject as coinciding with those of the Minister, adding with earnest promises for the future, sentiments of profound gratitude. It was easy to see—on this occasion—that the Chinese authorities were thankful that an affair of so serious and perilous a nature should be so happily terminated. Then came a mutual interchange; all present were filled with joy, and eagerly congratulated the French Minister on his marvelous success. At ten o'clock, the viceroy came in person to pay tribute of respect, and to present his compliments to His Excellency, Mr. Gérard. At mid-day, Mr. Vissière the Consul, had a number of those who had assisted at the ceremony, seated around his table;

¹ Illness prevented Mgr. Sarthou from being present at this ceremony.

among his guests were the Chinese mandarins. Here, again there were mutual congratulations. In the evening, the Mission invited the French Colony to dinner. Toasts were given to the President of the Republic, to the Minister of Foreign Affairs, and to the Ministers present; associating thereto in a very special manner, the mention of the "admirable" Sisters of Charity. All withdrew, well pleased with a day so replete with consolations for religion, and with glory to France.

Deign to accept the sentiments of profound respect and sincere affection with which, Most Honored Father,

I am, ever, your devoted Son,

ALPH. FAVIER, C. M.

Since writing the above, Rev. A. Favier has been elevated to the episcopacy.

Mgr. Sarthou, Vicar Apostolic of North Tché-Ly and of Peking, exhausted by his long apostolic labors in this Vicariate, has besought His Holiness to appoint him a coadjutor.

The Sovereign Pontiff has chosen Father Favier, whose merits and services in the Vicariate are well known, and fully appreciated. By Briefs of November 12, 1897, this worthy and zealous Missionary has been named coadjutor-bishop, with the right of succession.

EAST KIANG-SI.

Letter from RT. REV. CASIMIR VIC, of the Congregation of the Mission, Vicar Apostolic of East Kiang-Si, to MGR. LAMOUROUX, Bishop of Saint Flour.

Kang-Pei, nine miles from Kouei-Khi, March 12, 1897.

MY LORD:

The diocese of Saint Flour holds undying claims of grateful remembrance upon the Mission of Kiang-Si, which therefore, presumes upon the privilege of affiliation with you, and yours.

Two Vicars Apostolic, originally, from Cantal, have been successively, its Superiors, or its venerated Fathers.

Allow me to offer a passing tribute of religious veneration to the former of the two, who is, perhaps, forgotten by the present generation. Mgr. Baldus bore the reputation of being a profound theologian, and a distinguished sinologue (one versed in Chinese lore). Few missionaries have succeeded so perfectly in mastering the Chinese language. Having spent thirty years in a Province where the mandarin tongue is spoken in all its purity, he had acquired great facility of speech, wielding the mandarinic vocabulary with an ease and elegance not exceeded by men of erudition and taste. He had, at the outset, wisely enriched his memory with numberless texts and Chinese proverbs. The wealth of quotations thus garnered, and his power for their fit application, lent a double charm to his conversation, which delighted even the pagans, who deemed it an honor to be acquainted with Mgr. Zoare. The written language of these people, in general, a mystery to Europeans, presented no difficulty to him.

Mgr. Delaplace, whose integrity is so well established that he could never be accused of exaggeration, and who received episcopal consecration from Mgr. Baldus, after

having been for seven years associated with him as a Missionary; relates the following incident: meeting one day with a student, to whom a task of composition had been assigned, Mgr. Baldus, glancing at the subject, offered to dictate the essay. The favor was eagerly accepted. At the appointed time, the student presented his paper, the master not having the slightest suspicion that any help had been furnished in the matter. After a rapid reading he said to the student: "This paper could not be produced by my pupil; it is, undoubtedly, the work of an able Professor."

In this tribute, I must also include Mgr. Bray. The pressing needs of his Mission, in the early days, brought him to France, allowing him for a few brief moments to breathe his native air, in his dear mountains of Auvergne. For, perhaps, the tenth time, he braved this long and weary voyage. Despite his seventy-two years, he still bore the burden of that portion of Kiang-Si, the most important of the three Vicariates, whether considered from a geographical or a military standpoint.

There yet remains, My Lord, another link uniting us to your most illustrious and fruitful Church, and I glory in my privilege of calling your attention to merit so well deserving your notice. The first Missionary whom I received—eleven years ago—from our Superiors at Paris, after the erection of the Eastern Vicariate, was a child of Auvergne; his birthplace, Anteroche, canton of Saignes.

The Superior General wrote: "I am sending you a real treasure in Father Bresson;" he was, indeed, a "treasure." The dearth of Missionaries made him doubly welcome in our midst: his advent raised to five, the number of European priests of the Vicariate, the Vic. Apostolic included. He proved himself a "treasure," having—for nine years—participated in all our labors, wherever he was appointed, in the principal sections of the Vicariate. He was truly a

"treasure" because of his intelligence, his talents, his rare abilities, and the noble qualities which are, unquestionably, the characteristics of his race: loyalty, sobriety, economy in temporal administration, love of labor, assiduity in study, and above all,—an invincible will-power, which the greatest obstacles could neither bend nor discourage. And grander still, Father Bresson was a "treasure" by the spontaneous, complete, heroic sacrifice with which he devoted his life to the service of the Mission.

About two years ago, hunted down and driven away from some property which had just come into our possession in the city of Kouei-Khi; he sought refuge at the Pretorium, claiming protection from the sub-prefect who was aware of the opposition encountered by the Missionaries. The mandarin felt obliged to give hospitality to our Confrère, and assigned him comfortable quarters; but,—as happens most frequently in China—negotiations were indefinitely prolonged. The Government at Peking had—at this epoch—much ado to keep the Japanese at bay.

Our Minister, Mr. Gérard, through delicacy, forbore to intrude these matters, as well as those of longer standing, upon the central Government, already sufficiently embarrassed. But when the trouble was at an end, and the Treaty of Peace signed, Mr. Gérard resolutely demanded redress for grievances of long standing, besides the questions that had newly arisen. In all of these, the interests of the Mission had been either set aside or compromised; and Mr. Gérard, with his usual energy, wisdom, and firmness, urged matters until success crowned his efforts. Hence, over the whole extent of this vast Empire, both France and the Missions now enjoy an ascendancy hitherto unknown.

Nevertheless, the discreet reserve imposed by circumstances of the unfavorable period above mentioned, did not advance the affair which our dear Missionary had at heart. After three months' sojourn at the Pretorium, matters were

at the same point as on the day of his entrance. Meanwhile, Father Bresson was stricken down with small-pox, and, in a few days, fell a victim to this terrible disease. We deposited the mortal remains of our dear deceased, at the Tribunal, in the very room where he died.

Confident of the support of our influential French Minister, at Pekin, I demanded, in reparation—previous to the removal of the casket containing the remains of our departed Missionary—the settlement of three grave matters long pending in the Vicariate. We were still obliged to submit to the delay of two years of protracted negotiations; but, in October last, Our Lady of the Rosary so managed affairs for us, that we recovered our property, the claims of which had been disputed with us, for twenty years. And, this month, St. Joseph has just completed our victory, by the solemn obsequies of our ever-lamented Father Bresson.

Through the influence of Mr. Gérard we secured the exceptional favor of having the casket borne through the grand avenue leading to the Tribunal; an honor reserved to the mandarin who dies in office.

On the 8th inst., I presided at the funeral ceremony. Six Missionaries were in attendance and five hundred Christians had hastened thither from many miles around. The cross-bearer preceded the procession to the Tribunal. There was an immense concourse of curious spectators; a compact crowd,—but all calm, respectful, and sympathetic, formed a dense hedge from the Tribunal to our new residence. Along our route, not the least expression savoring of disrespect was heard. Our Christians in the two choir-divisions chanted, alternately, their Chinese prayers. It was rather a triumphal march than a funeral.

Owing to the irregularity of the old buildings we had recently purchased, the whole line of procession could not make its way into the inclosure; therefore, near the en-

trance, we gave the final absolution upon a beautiful esplanade commanding a view of the entire city. The eager multitudes thronged this eminence and maintained an attitude of silent respect during the ceremony; for the Chinese are remarkable for their reverence for the dead. The scene was magnificently impressive!

The casket was afterwards deposited in one of our old buildings, whilst awaiting a more honorable sepulture, in one of the side chapels of our future church. The memory of this dear departed Missionary shall ever be sacred to us as the corner-stone of our installation at Kouei-Khi, which is destined to become the centre of an extensive district. So it is that even after his death, Father Bresson is a "rare treasure." He is the *granum frumenti*: "grain of wheat" of the Gospel: *Si cadens in terram mortuum fuerit, multum fructum affert*: "If the grain of wheat falling into the ground die, it bringeth forth much fruit." Prior to his time, any European, recognized as such in the streets of Kouei-Khi, was liable to insult or even to violence. Previous to his coming, very few Christians were to be found in this city: now the catechumens may be reckoned by hundreds. He found here only one poor establishment in a hamlet lost upon a rugged and barren mountain: now, we possess four of the most important positions, situate along the banks of a large river. After long years of expropriation, one month sufficed to decide in our favor; the result being the restitution of a valuable landed property, in one of the most populous sections within the walls of the city. A European Missionary will be needed for each of these posts. Cannot the breathings of the Holy Spirit raise up successors and imitators of the valiant and heroic Father Bresson?

Wishing to proclaim to the family, to the friends, to the diocese of our dear Missionary,—our grateful appreciation, I have taken the liberty of addressing myself to the Chief

Pastor. This is a family in which Your Lordship cannot fail to be interested.

I entreat you, My Lord, to be pleased to accept the sentiments of profound veneration, gratitude, and respectful devotedness, with which I am, in the love of Our Lord, and of Our Lady of Chaudesaigues, to whom I had the happiness of being consecrated from my earliest childhood,

Your Lordship's most humble and obedient servant,

†CASIMIR VIC, C. M.

Vicar Apostolic of East Kiang-Si.

SOUTH KIANG-SI.

Letter from SISTER TOUREL, *Sister of Charity, to* MOST HONORED MOTHER LAMARTINIE.

Yao-Tcheou, House of the Miraculous Medal, May 5, 1897.

MOST HONORED MOTHER,

The grace of Our Lord be with us forever!

Your maternal heart, is, perhaps, disturbed about something I mentioned in my last letter, concerning the pagoda.

To-day, I am happy to reassure you. We have only thanksgiving to return to GOD, and to His Immaculate Mother. Since last Friday, we are the owners of that pagoda. That day, was the feast of the Compassion.

In the morning, whilst we were at Mass, the mandarin, himself, went to pay his last act of adoration to the idols. After this, he ordered the temple to be evacuated. He was obeyed. The evening of that very day, after benediction and an act of thanksgiving, in our chapel, Father Dauverchain went to purify and bless the former temple of the idols. We assisted at the ceremony with our dear orphans; all of whom recited the *Credo* and the *Ave Maria*.

I cannot, Most Honored Mother, express the emotions that filled our hearts at that moment. All eyes were moist, at the thought that, but a few moments before, the prince of darkness was there adored. And now, He alone who merits our worship, receives it. There our voices were lifted in prayer to His Immaculate Mother. Glory to GOD, and to MARY! This acquisition is an important victory. The pagans make great difficulty of giving up their temples. Our gratitude leads us, every evening, since the beginning of May, to repair to the chapel after supper, to say the Ave Maria three times, and three times the aspiration: "O MARY, conceived without sin," etc.

At present, Monseigneur and his Vicar are preparing to transform this pagoda into a chapel dedicated to Our Lord's Passion. How consoling it will be to offer up our prayers in that holy spot. Should there be any pious souls with a tender devotion to this Holy Mystery and willing to assist us with donations, or send us articles for the adornment of the new Sanctuary, we would be very grateful; and, all our household, young girls and children, will pray and make "the Way of the Cross" for them.

See, Most Honored Mother, the power of heaven over our poor pagans. That, which seemed but calculated to bring us trials and sorrows has, on the contrary, gained for us the sympathy of the people. In fact, since then, these poor souls exclaim: "Oh! the *Tien-Tchu-Tang*, The Lord of the temple of heaven is something great,—since a pagoda has been yielded to His adorers.

Some days ago, the wife of the sub-prefect, came with her two daughters and two others, wives of mandarins, to pay us a visit. Two days after this interchange of courtesies, they wrote us a letter of thanks, and concluded by begging us to pardon them, if they had failed in any particulars; as they were unfamiliar with European customs.

For several days, one of the employees of the sub-pre-

fect has been with us. He had burnt his foot; after vainly trying many remedies, he sent for us. Having examined his foot which was in a bad condition, I told him that he needed attention, but we could not visit him every day; that if he came to us, we would take proper care of him; he cheerfully accepted our offer, and came at once. He is now much better; and most grateful to us. The sub-prefect has, also, returned his thanks.

May our Immaculate Mother complete the cure of our patient and obtain for him the light of faith. He frequently remarks: "If I get well, my recovery will be the work of your good GOD."

We have had a visit from Father Meugniot, which has made us very happy.

Our Sisters unite with me in offering you their filial regards. We are all in excellent health.

Accept, Most Honored Mother, in JESUS and MARY Immaculate, the profound gratitude of

Your humble and obedient Daughter,

Sister TOURREL.

U. D. O. C. S.

Letter from MGR. COQSET, Vicar Apostolic, to VERY REV A. FIAT, Superior General.

Ki-Ngan, June 29, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

An extraordinary inundation is, at present, laying waste South Kiang-Si. The harvest, recently so promising, is injured and, in some places entirely destroyed. Barques pass and repass where, lately, were beautiful rice-fields and many dwellings. I speak of what I am, actually, witnessing at Ki-Ngan. There must be many disasters in other

parts of the Vicariate; for, our rivers have overflowed simultaneously. Father Festa writes me that he was unexpectedly imprisoned a whole day, in a lonely dwelling; from the fact that the water all around the house was so high, that it was impossible to reach the nearest market; although only about five miles distant, to purchase provisions. Here at Ki-Ngan, the river Yun-Sin, has brought the scourge to our very door. So great was the violence of the current that it crumbled the walls of the city of Yun-Sin and carried off about a hundred shops from the market of this department. So extraordinary does this general overflow of the river appear to the pagans that, in their superstition, they attribute it to a malefic genius: to the *Kaio*, a species of dragon, which has made a breach in the side of one of the mountains of Yun-Sin, whence the waters escape in torrents.

The waves of Yun-Sin river beat against our walls, and penetrated our yards from the 14th to the 17th of June: At the Seminary they occasioned great damage: sinking the floors of the class-rooms, chambers, corridors. They caused serious damage at the Asylum of the Holy Infancy, where they destroyed one house which, fortunately, had been evacuated, in time. The night between June 15th and 16th, was a night of anguish: Our orphan girls all collected in an old building on the river-bank. What must become of them, if the waters continued to rise? We had given orders that an old barque should be anchored near the Asylum; and we promised, in case of necessity, to shelter the orphans in our church; the floor of which was still three feet above water. We had no other place for them. Happily, on the 20th, the flood ceased before day-light, and the waters subsided gradually. Saturday last, they rose again: this time they came from Kan-Tcheou and the southern heights of Kiang-Si. They have been rising for the last three days. While I am writing, they continue to

rise. They form lakes, or secondary water-currents to a distance along both shores of the *Kan*; whatever the flood spared—two weeks ago—will be destroyed now. The *Kan*, a wide river, passes our door; it is full of débris. I have just been told that, yesterday, it carried along its current, animals and human remains.

Let us hope that GOD will spare this poor country greater misfortunes, and that He will disprove the Bonzes, prophets of Satan, who have, it appears, announced that before the end of the month the flood will be three feet higher than at any preceding time. The poor pagans are terrified. The mandarins have imprisoned these prophets of evil omen; this does not prevent the former from repairing to the pagoda to implore the cessation of the scourge.

We pray; and we hope in GOD. The rain has ceased for the last few days;—the waters must soon subside.

Provisions are scarce and dear, and we find no vegetables, or herbs to eat with the rice, which, also has suddenly risen in price. Permit me, Most Honored Father, to implore your charity and that of all compassionate hearts, that will learn from you, our misfortunes, and those of our poor Christians. We need extraordinary help to repair the losses we have just sustained, and to relieve the many miseries of those around us.

I am, in the love of Our Lord and of MARY Immaculate,
Your obedient and affectionate Son,

† A. COQSET, C. M., VIC. AP.

P. S.—After signing my letter, I went to examine height of river. Thanks be to GOD, the waters are subsiding. They are a foot lower this evening.

TCHE-KIANG.

*Letter from Sister WAGENSBERG, Sister of Charity,
to Sister N....Paris,*

Hang-Tcheou. May 7, 1897.

MY VERY DEAR SISTER,

The grace of Our Lord be with us forever!

To realize the joy that accompanied your dear gift, you should have assisted at the unpacking of the box which reached us, day before yesterday, 5th inst. through the kindness of one of our worthy Missionaries, on his way from Shanghai to his residence. How, my very dear Sister, can I express my gratitude! Oh! that you could have seen us at recreation that evening! We were in ecstasies over so many beautiful and most useful articles, taking out one after another, all those packages so carefully done up. Then, you might form some idea of the happiness you conferred on us. Oh! how many hearts your charity will enable us to gladden!

The chapels of our vast district will be enriched with antependiums, cushions, banners, carpets made from your beautiful pieces of variegated materials.—Besides, we shall make coverlets; clothes for our babies. With the beautiful satins, we can mend parish ornaments; others can be used for many pretty articles made by our children, of which I will send you samples in the fall, when we go to Shanghai to make our Retreat.—The eight dozen beautiful assorted knives suit us admirably; I thank you, especially, for them. How many hearts we shall make happy! The pretty playthings too! so well adapted to the little rewards we give our children every year; the beautiful picture books so prettily bound! Our children, that is to say, the largest girls in the Holy Infancy Asylum, could not open

their eyes wide enough to take them all in, last Sunday. Our dear Chinese Sister and the four postulants were so taken up with the pictures, the night we unpacked the box, that they could see nothing else. Only the next day, when we were putting the things away, did they perceive them. We have hidden the exquisite boxes of confectionery, the surprise boxes, the animals, etc., to present them to our Sisters; and on special occasions, to the children of mandarins and other great personages, whom we meet, from time to time. Well! my dear Sister, you will be happy to learn that everything reached us in good order; nothing was spoiled, or broken, save the head of a hare and the paws of a dog, which were easily mended. Thanks again,—*for all, and from us all.*

Our good and venerated Sister Perboyre, the sister of our Blessed Brother, was seated beside me, when we were unpacking, and said: “All this is as much mine as yours!” which words explain the common joy of the little family at Hang-Tcheou: and, in return for so much kindness, we implore our merciful GOD to load you with His graces; and to bless the beautiful works confided to your solicitude.

To-day, May 17th, I continue the letter begun on the 7th. We have so many sick that, for the last few days, I could find no leisure moment. But, I do not wish to end this letter without giving you some information about our works which, thank God, prosper in this dear Province of Tche-Kiang. Three new Christian centres have been formed within a year. In one of these localities, about three thousand pagans have expressed a desire to be instructed. This is a prodigious number to begin with. But, as we prefer to be slow and sure, our good Missionaries try these people, a long while, before admitting them even on the list of catechumens. One of our Chinese curates has been in the House three weeks, and, has already baptized about one hundred adults. These form quite a

promising nucleus. These people being in easy circumstances, have begun to build a chapel at their own expense; a great saving to the Mission, which is heavily in debt. A deputation of these good people came here to spend the Christmas festivals. They were so charmed with the devotions and ceremonies that, like the Magi, immediately upon their return, they set to work. May God be praised, and may He extend this new Christian centre! The constantly increasing number of catechumens renders all our respective apartments too small; and we have no more room for the accommodation of women who come here to be instructed in the faith, along with their children, many of whom frequent the extern classes, when they are home. The number of young girls at the Asylum of the Holy Infancy increases daily. There are sixty in the Industrial department; and the "Crib" is too small to receive all the infants that are now without nurses: we are obliged to leave them in their charge, much longer than necessary, as we cannot receive in our asylum more than twenty. Our young girls in the intern class are pious, industrious, cheerful, and candid (for Chinese). Every year, several of the older ones marry good Christians and, generally, live in the country. Thus they form new Christian families, and afford us much consolation.

What shall I tell you about our new office, the Hospital? Work is not wanting, nor are our consolations few. Among our poor patients, there are about twenty soldiers; for Hang-Teheou is a strong garrison. The usual diseases are: typhoid fever, dysentery, rheumatism, phthisis, generally induced by the opium habit. Sores of all kinds and sore eyes abound. Almost all, when dying, are willing to be baptized; many even imploringly ask for the Sacrament.

But the devil gets his share, and often in the very presence of death these poor creatures, for the most futile pretexts beg to be discharged. Then, I have recourse to our

ordinary weapons: the dear medal of MARY Immaculate, St. Benedict's medal, holy water, and water blessed with the Relic of Saint Vincent. One day, one of these poor opium eaters wanted to take his departure, in spite of the advice of employees and the other patients. Without letting him see me, I sprinkled him with holy water; immediately he became as gentle as a lamb and allowed himself to be put into his bed, where he died two hours later in the grace of baptism.

Lately, a young tailor, in the last stage of consumption, was brought to us by his master. It was about the beginning of the Chinese New Year, and he was anxious to spend the New Year at Ning-Po with his family; but extreme debility,—the consequence of a hemorrhage,—prevented him from fulfilling his design. From the very first, he listened to religious instruction and understood it, even the prayers. Suddenly, his countenance, generally so smiling and amiable, clouded, and when the infirmarian, who was likewise catechist, came to talk with him; he exclaimed: "I do not believe in GOD—I believe in poussas (idols). "I do not want to go to heaven, but to hell." Judge of the feelings of the poor catechist at this reception. When I took some dainty to him, I said to the patient: "Do you believe in GOD or not?" He answered: "I believe." Then I said: "Just now, you are not in danger, but if you grow worse, do you desire to be baptized?" He did not answer. Then, I added: "If you die without baptism, instructed as you are, and refusing the grace of baptism, you will go to hell, with the demons and all wicked men; but if you die in the grace of baptism, you will go to heaven to our good GOD, to a beautiful home where you will suffer no more from sickness, trials, or sadness!" Then I secretly slipped a medal of the Blessed Virgin and one of St. Benedict under his pillow; and poured into his potions holy water, and that blessed in honor of St. Vincent. I told the cate-

chist not to give him any further instruction on doctrinal points; but to inquire solely about his health and wants. Two or three days glided by in this way; the patient declined visibly, the visits of the Missionary were received with cold politeness. I earnestly recommended this poor soul to the prayers of our Sisters, above all, to those of our venerable Sister Perboyre; then I said to the Blessed Virgin: "Sweet Mother, I give thee this soul—have care of it!" Imagine my astonishment, when that evening, whilst I was making my last rounds, the infirmarian met me, with a joyful countenance. "Sister," said she, "the patient wants you to baptize him this evening; he is afraid he will die to-night!" Wishing to be certain of his dispositions, I answered: "There is no hurry, to-morrow the priest will baptize him." But he insisted so strongly, that I thought it my duty to satisfy his wishes; and, after a short exhortation, I baptized him under the name of Joseph.—After that, nothing could disturb his tranquillity and contentment; he passed a good night, and the next morning, fell into a gentle agony which lasted until three o'clock in the afternoon, when he gave up his soul to GOD, and that certainly was a favor secured to him by the visible protection of our dear heavenly Mother who snatched that soul from the fangs of the demon. In our hospital, we often meet such examples manifesting the power of Satan over these poor pagans.

The people, in general, are in sympathy with us; but there are, also, exceptions. Lately, and several times, our employees were insulted at a spinning mill, as they were carrying coffins to the cemetery. One fine day, some one cried out: "There goes one whose heart and eyes they have plucked out!" Patience was exhausted,—and our men setting down the coffin in front of the mill, said to the pagans; "Well, now, open it and look." Whereupon our two men started off, leaving the coffin to their tormentors

who were well caught, and begged the men to take it away ; but the latter, turning a deaf ear to these entreaties, returned home. To prevent the affair from reaching the mandarin's ears and to have the coffin removed from their door, the owners of the mill, immediately entered into negotiations with some of our most prominent Christians, to come to an amicable accommodation. Our conditions were accepted, and before an hour, the report of many fire-crackers was heard at our door. (This is a customary act of reparation.) The price of ten coffins was paid us, and the mill owners turned out the man who had insulted our people. Since then, we have not been molested.

I might here relate many little incidents of a similar nature, but I fear to detain you. I have only to thank you again with all my heart, recommending myself to your pious prayers ; above all, from the 19th to the 26th, of the month, the blessed day of the Coronation of our Immaculate Mother, at whose triumph, we shall all assist in mind and heart, uniting with all at our dear Mother-House. The Annals will bring us the account of the beautiful, never-to-be-forgotten Feast, whose details we rejoice in advance to read.

Believe me in JESUS and MARY Immaculate,

Your very humble

SISTER ANTOINETTE WAGENSBERG.

U. d. o. c.

AFRICA.

TUNIS.

The Rev. Curé, Archpriest of Tunis, with whose zeal for St. Vincent's memory, the readers of the *Annals* are already acquainted, has addressed to Our Very Rev. Superior General, the following interesting letter :

Tunis, Sept. 3, 1897.

VERY REV. SUPERIOR GENERAL,

One way in which I can testify my profound gratitude for the kindness with which you met my appeal, in favor of St. Vincent de Paul's Cathedral at Tunis, will be to furnish your Review with some details relative to the memory, and in honor of, your glorious Founder.

The gate of the city where St. Vincent was exposed in order to be sold as a slave, is, undoubtedly, Bab-Bahar, the gate of the navy. It, only, was accessible to captives brought across the sea, by pirates, to Tunis, through a narrow channel, about five and a half miles in length, that crossed Lake Boghar and ended in a muddy bay, a refuge for light boats.

The stopping point was connected with the navy by a path nearly thirteen hundred yards in a straight line, across the marsh that separates the lake from the city walls.

Saint Vincent de Paul had frequently to traverse that unique road. He relates himself, that every evening he was taken back and forth on the barque with prisoners for whom they had not yet found sale.

On this road he was ill-treated, and made to run like a vile animal, to prove to slave-purchasers that he was strong and of a good constitution; therefore, worth a good price.

Was not the Lord to exalt in that very spot, the prudent and faithful servant whom his enemies had humbled?

The winding garden-path has now become the superb Marine Avenue. At the apsis, where it begins to extend, opposite the French palace, rises the monumental front of Saint Vincent de Paul's Cathedral. The statue of the *Apostle of Charity*, from his niche richly sculptured in fine Tunisian marble, will look down with a kindly gracious smile, as if to publish to future generations the glory that the saints derive from humiliations and sorrow.

I long deplored that the streets of Tunis bore not the names of Saint Vincent de Paul and his illustrious Sons, Fathers Guérin and Le Vacher—both had fallen victims in Africa to the most sublime self-sacrifice. A slight effort, ten years ago, would have secured central and important quarters as a suitable satisfaction for previous losses. Without passing judgment upon those who failed to claim it, I took the liberty of expressing to the Municipality at Tunis my surprise at their unqualifiable neglect.

I was interviewed upon this subject. I wrote at the dictation of my heart, making known the evident reasons that should determine the Common Council of Tunis to render justice to those holy and venerable men who have deserved so well of France, and of humanity. Could the worthy and enlightened men of our Municipality have refused a decision not withheld from certain other corporate bodies in Algeria? It was decided that, in the new quarter, one of the principal streets would bear the name Saint Vincent de Paul; and that the names, Guérin, and Le Vacher, should be assigned to two other streets.

To our heavenly friends and protectors, I have promised to neglect nothing to secure the fulfilment of these humane deliberations.

To become acquainted with the *temat* in which Saint Vincent de Paul spent three years, where he brought back to GOD the hearts and the wills of his masters, would be

my legitimate ambition. I have spent much time questioning, examining, comparing. The almost absolute silence of our beloved Saint disconcerts, but does not discourage, my feeble investigations. For this discovery, as well as for others, the hour of divine Providence has not yet struck. The honor of that pious *invention* is, perhaps, reserved to some of St. Vincent's Sons. Who would dare assert that in the divine program fixed by inscrutable decrees, there may not be a special mission to discover all vestiges of St. Vincent de Paul, and the places hallowed by his presence, his chains, his tears,—his heroic virtues?

Accept, Very Reverend Superior General, the expression of my filial respect, my sincere and profound gratitude in Our Lord JESUS CHRIST.

BOMBARD, Archpriest, Curé.

MADAGASCAR.

SOUTHERN VICARIATE.

Letter from MGR. CROUZET, Vicar Apostolic, to REV. N. BETTEMBOURG, Procurator General of the Congregation of the Mission.

Fort-Dauphin, July 8, 1897.

REVEREND AND VERY DEAR CONFRERE.

The grace of Our Lord be with us forever!

I venture some words upon passing events! I could not extend my remarks without running the risk of writing a whole volume. The first, in the order of time, is the arrival at Fort-Dauphin, in good condition and excellent spirits, of Father Vervault, a Brother, our four Sisters and the young girls that accompanied them.

This numerous colony met, I assure you, an enthusiastic

welcome, not only from ourselves—the chiefly interested party—but from the whole population. Their whole voyage, long as it was, seems to have been a journey made under the most agreeable and consoling conditions. The entire crew of the English packet-boat contributed to cheer and enliven the passage across the waters.

From the time that I learned the hour of their departure, I was filled with anxiety. How could so great a number disembark? A question so simple in most places, becomes complicated when Fort-Dauphin is in question. The sea is calm only at certain hours, the vessel is anchored at a great distance, enormous barques with high decks are pressed into service, they afford poor accommodations; but passengers descend from them as well as they can manage, and have to be carried in a litter on land. To perform these intricate exercises required a course of gymnastic exercises with which our Sisters are not familiar. But what was to be done? I came to a childish, but practical decision. I proposed to put each individual into a chest, and transport all to the shore like packages. Providence came to my aid. I learned that an opulent merchant had, hung up under a shed, a canoe which for long years had remained there dried up by sun and north winds. My hope was not great; but it was not frustrated. The boat was prepared, launched, and furnished at the proprietor's expense. The merchant cordially placed it at my disposal, and would scarce listen to my thanks.

Sunday, May 9th, Feast of the Patronage of St Joseph, the newly-landed, to the number of nine, were all assembled at the Mission.

The very next day, with characteristic generosity and all the energy of youth, Father Vervault wished to enter upon duty. From the very first, he has devoted himself to the work of the schools, which absorbs, without fatiguing him.

Our Sisters expected something, but not much. Despite all information, of which we were not chary, we would have experienced no difficulty in making them believe that nothing was ready for their reception; and that they would dwell only under the canopy of heaven.

They were struck at the dismal appearance of the Malagassy houses.—They encouraged one another with looks that showed they were resigned. No lodging, no work,—you can understand that it was a depressing state of things.

We experienced a sort of mischievous satisfaction at their surprise. Without ado, they took possession of their house and their works. This pretty, graceful abode was really theirs; and the crowd of young girls full of surprise, who fluttered around them full of confidence, delighted them.

Their pupils, all very attentive, amount nearly to eighty: they have to be divided into several classes. The Industrial school is overflowing with work. It is indispensably necessary to clothe our one hundred and sixty girls and boys; all have been so lightly clad!

The sick and wounded, up to this time, abandoned, quickly learned the road to the dispensary. From seven in the morning, until eleven o'clock, there is an unbroken file of human miseries. We have no physician, our Sisters will never want for patients. This good work, besides, brings them in contact with the people, particularly the natives: and opens a sure means of reaching the soul, by relieving the body.

Soon, that is, in about a fortnight, a new, solid, well ventilated house will be completed, which, in case of necessity, can be used as a hospital.

I do not add that our Sisters and the young girls that accompanied them, consider the climate excellent; and often inquire of one another how this agreeable Fort-Dauphin ever acquired so bad a reputation. They will soon write, themselves, and will have plenty to tell you.

The second event, which has been widely announced, and which must be followed by happy consequences, is, the long-promised visit of the Resident General of France, to Madagascar: General Gallieni.

Wednesday, June 23rd, at eight o'clock in the morning, a war-ship was descried along the horizon. The appearance of a sail-boat produces a great sensation here; imagine the effect of a steamer approaching our harbor!

Every one was in motion. The grand avenue leading from the Residence to the old Fort, whose walls stand out boldly, was swarming like an ant-hill. All wait impatiently, and communicate to one another ideas and opinions. In the meanwhile, *La Pérouse* weighs anchor, it rides the waves majestically, and its flags float to the breeze.

It was eleven o'clock, the Resident General will not leave the vessel until two o'clock in the afternoon.

You can imagine that we were all excitement; and our pupils were noisy in their manifestations of joy and impatience. At half past one, the school drum beats long and loud, and the column moves. The musicians, proud of their shining new instruments, with eyes fixed on their banner, march under the orders of their leader, Father Vervault. The boys follow, two by two,—some distance from them, the girls:—then, the whole community.

Half the population keeps pace with the notes of the drum. The cortège crosses the grand avenue adorned with masts and oriflammes, then they form under the triumphal arch and dispose themselves in two parallel lines, to greet the General. A cannon was fired, a shallop slid from the side of the vessel, and, five minutes later, General Gallieni, as the Resident General of France, is welcomed to Fort-Dauphin.

The presentations being made,—alas! they did not last long, two functionaries, two colonists, and your humble

servant stood on the shore.—The General got into a narrow path, climbing along the rocks that form the base of the citadel. On the platform all objects were reflected.

At the head of the schools, two young girls presented a bouquet, and immediately, Father Vervault played a quickstep which was pretty well executed by his improvised band.

The Resident General met me and said: "In an instant, I shall be with you, I want to visit your school" I bowed, and, without losing a moment or noticing the program, we were on the road that leads to the Sisters' establishment.

We were all ready for an open-air reception. Our dear Brothers—always devoted—had extended an immense tent over a platform; an avenue adorned with palm branches and banners led to it.

All were in good order, when the cortège appeared. The reception was simple: Pieces selected from the *répertoire* of our musicians, personal introductions, compliments, and songs.

General Gallieni assisted at the little scene with great simplicity, grace, and frankness, which could not fail to please. The most remarkable event of the day was the speech which he made in response to the little presentation offering.

"You know,"—said he in substance: "I rely upon you to introduce the French spirit into this part of the country. You know my way of thinking; it has always been undisguised. I have confidence in your work, you can rely upon me. You are sure of my concurrence; it will have no limits but such as are independent of my will."

Tea was served at the Sisters' establishment. Each class was visited. The General gave two days' holiday, and, to render this complete, left a sum sufficient to make it pleasant for the children.

The day following, eight officers of *La Pérouse*, kindly

accepted an invitation to breakfast with our Confrères, whilst business detained me on the man-of-war.

I have nothing to relate but what is public news. There are, probably, many interesting facts which I must reserve for another time.

Two days previous to the arrival of the Resident General, a painful event affected the little colony at Fort-Dauphin.

A military post was established some months ago at Tsivory, north-west of our city, at a distance of six days' march, in the country of the Antaudrouy.

The inhabitants of this place form a compact, savage, insubordinate, independent and warlike people. Divided into groups, they unite in times of public danger, and then form a nucleus of five or six thousand well armed and resolute men.

A young guard, chief of police, brave, intrepid, intelligent, held this post with twenty-five native soldiers but little accustomed to war and military discipline. It was evident that these men were exposed to great danger.

In the beginning of June, a little expedition was sent to them under the command of the inspector of the militia, who set out at the head of a score of soldiers. Mr. Paroisse, a Frenchman, representing a large establishment in Paris, and a German engineer joined the expedition.

They reached Tsivory without difficulty, and some days later, they departed for the Capital of Antaudrouy to regulate some difference among the native chiefs.

The little troop formed into a column. Mr. Filippini, head of the post, led on the handful of troops with a corporal and two other men. Immediately followed, that is, at a distance of from two hundred to three hundred yards, the main force, about thirty-five men, commanded by Mr. Laferrière, inspector of the militia, who had been joined

by the two gentlemen above mentioned; finally, the baggage and two or three soldiers.

There was no road; a narrow path running across an undulating surface and hidden by brushwood was the only guide. Suddenly was heard a discharge of fire-arms, the clash of lances, howls, black masses bounding and disappearing amid the high grass. That was the first attack. Blood had flowed, Mr. Filippini had fallen; and whilst his comrades were hastening to his assistance, his body disappeared.

The combat lasted nearly four hours, during which time the three Europeans narrowly escaped death. They were so pressed, that casting aside their martial instruments, they fought with only their guns. Soon the black mass was reinforced; our men had to beat a retreat and seek to re-enter Tsivory.

We were aware of the sad result of the first attack and daily expected to learn the death of our braves, when they returned to Fort-Dauphin, after having endured twelve days of threats and perils.

This hitherto tranquil country is now up in arms. Thousands of men are resolved to oppose the entry of the whites. War is inevitable.

Troops have already left Fienarantsoa to come South.

The disturbance will not be either so strong or so hard to repress as that which occurred in the centre.

I simply narrate facts, I prefer that you should learn them directly from us. They are neither mitigated nor exaggerated. The rebellion will not reach us; these tribes, when at war, never go beyond their own limits.

Only a few days ago, a great conflagration destroyed a considerable village in our vicinity, at first it was attributed to revenge; but such was not the case: an unfortunate accident, a violent wind explained the disaster.

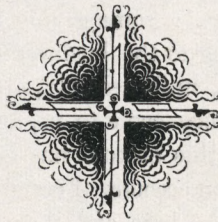
This letter is very full of incidents; yet, I am forced to

suppress many. I cannot omit recommending our persons and our duties to your good prayers. We need God's special assistance to extend and urge on our works. Do not refuse me this alms.

Believe me, Reverend and dear Confrère,

Your devoted, in Our Lord,

† J. CROUZET, C. M. VIC.-AP.



NORTH AMERICA.



UNITED STATES—NEW YORK.

NIAGARA.

Letter from REV. P. Mc Hale, *Priest of the Mission, to*
VERY REV. A. FIAT, *Superior General.*

Niagara University, Oct. 28, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

...Thank GOD, in our Community of sixteen Priests and six Brothers, all goes on well. When we are together, the Rule is faithfully observed; but, during the vacation, our Confrères are scattered: some giving Retreats to our Sisters; others, attending to the business of the College. In this country, we are, unfortunately, obliged to accompany the students when they come to us, and when they leave for their vacation: this custom has been established and rendered necessary, on account of certain circumstances. It is also essential, to go here and there in quest of pupils: all colleges do the same. Hence, many of our priests are absent during the vacation. The tract of country to be traveled is immense. From Boston to Chicago and to St. Louis, it is one thousand miles. Generally, our Confrères, appointed to accompany the students, spend a considerable portion of their time in some of our establishments.

The priests of the diocese, make their Retreat here, about the last of August; and immediately after, our Confrères assemble to make theirs.

Our occupations are as follows: We here direct a Seminary and a college. Our seminarians are from various dioceses: at present, we have one from the diocese of Oregon

City, near the Pacific Ocean, distant from us, about three thousand miles. But the greater number are from dioceses less remote.

We have at this time, sixty seminarians and one hundred and forty collegians. At Buffalo, there is a Medical Faculty affiliated to us. Our Bishop is Chancellor of the University; and we are secondary officers.

The late Right Reverend Stephen Vincent Ryan, C. M., Bishop of Buffalo, obtained for us University powers; he it was that suggested the idea of a University.

All our Confrères are engaged in teaching, either in the seminary, or in the college; consequently, we cannot apply to any other work, except during vacation.

In the course of the summer, our Very Rev. Visitor appointed me to give a Retreat to the priests of the diocese of Erie, Pennsylvania. The Retreat was held in a Benedictine monastery, situated among the mountains of this state.

Other Confrères have given nine Retreats to our Sisters.

I am, Most Honored Father, in the love of Our Lord and His Immaculate Mother,

Your very devoted Son,

P. M^c Hale, C. M.

MEXICO.

Letter from REV. J. MORAL, Priest of the Mission, Visitor, to VERY REV. A. FIAT, Superior General.

Mexico, August 11, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

The President of the Republic desires to see a small mission established in some Indian villages, to civilize this altogether pagan people, that has just submitted to the

government of the Republic in the territory of Yucatan.

The President, therefore, applied to Mgr. Omezquita, begging of him a priest, or rather, some Missionaries, to evangelize these barbarians who, independent of the Government, have done much harm in the neighborhood of Maido and Comperche. Mgr. communicated the wishes of the President to the Apostolic Delegate, who acquainted us with his desire that our Congregation would take charge of the mission. 1. Because we have charge of the Seminary at Merida, upon which this Christian mission must depend. 2. Because from the moment that the mission shall be confided to our Congregation, the Congregation itself holds, indirectly, legal approbation of its existence in any part of the territory. 3. The language of the territory is termed *Maya*. We have two priests who speak it, for they are natives of these parts; Fathers Cello and Petul. The former has been engaged in Missions for three years; and Father Petul was raised to the priesthood last year. Father Méjia has, likewise some knowledge of the language; and, has several times expressed a desire to go and evangelize these poor Indians.

My council is of opinion that, in view of the urgency of the case, we should not refuse this mission.

I have, just now, had a conversation with the Apostolic Delegate, who expresses his earnest desire that I acquiesce to the President's wishes, and that I call upon him on the 20th inst., accompanied by Father Cello; that he may give authorization that Father Cello can convey to Father Méjia, as well as secure for himself. The Government will defray all expenses.

Mexico, August 25, 1897.

A fortnight ago, I gave information of the proposal made by Government regarding the catechetical Missions to be given in the villages of Yucatan.

On the 21st. inst, the Apostolic Delegate, had the kindness to introduce us to the President of the Republic, who received us most cordially. Fathers Cœllo and Petul accompanied me. The President desires that the Indians be instructed in the Faith.—For, he is persuaded that when converted, they will live in peace, and their example will influence rebels who are unwilling to submit. He added, that Government would defray all expenses. Such is the object of the Missions of Xkanha (State of Campeche), on the peninsula of Yucatan.

In compliance with the desire of Mgr. the Apostolic Delegate, Father Cœllo has already started for Yucatan, where Father Petul will join him, September 3rd. Father Méjia will accompany them to convey to them the authorization of the President.

I have the honor to be, etc.

ILDEFONSE MORAL, C. M.

WEST INDIES.—CUBA.

Letter from REV. FELIX GARCIA, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Havana, Feb. 29, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

In compliance with your request, I have drawn up some Notes relative to the services rendered by the Sisters of Charity during the Campaign, to our wounded and sick soldiers. I have endeavored to be as brief as possible in the narration of facts.

The first Sisters sent from Madrid, reached Havana in the dog-days. The expedition in this city was organized

at the close of June, 1895; the yellow fever, at this time, was making great havoc amongst us. It was also a period in which Europeans would not venture to present themselves here for the first time, what advantages soever they might hope to derive; it was, moreover, an epoch in which, under ordinary circumstances, Spain sends no troops to the West Indies.

But the exigences of war did not permit the Spanish soldiers to be deterred by the intense heat; and an enlightened ministry petitioned for the Sisters of Charity to share with their troops, the dangers of a death-dealing climate, in order to afford the soldiers a mother's care in the hour of anguish, and to comfort them in their last agony, with thoughts of heaven. The Sisters joyfully offered themselves to minister to the wounded. They arrived, therefore, prepared to enter the battle field, amid the groans of the dying, and the booming of cannon; and some among them were inconsolable on learning that they were to exercise charity only in the hospitals. It was at first thought that bloody battles would be fought; but the enemy's tactics consisted in avoiding any serious encounter, in order thus to prolong the war many years; hoping that sickness and disease would produce the effect of bullets. During this time, Spain expended immense sums of money in maintaining her two hundred thousand men: whereas, the insurgents employed in their marches only the torch and dynamite, to consume and destroy all that came in their way.

The Government having discovered the plans of the enemy, the Sisters of Charity were established in the military hospitals of *Sancti Spiritus*, *Sancta Clara*, and *Remedios*, as ordained by His excellency, General Losada, Inspector-in-Chief of the Military Board of Health. While these preparations were being made, the soldiers of the Expedition continued to arrive at Havana, disembarking, daily, by thousands. They were received with great enthusiasm;

and while passing the college of St. Francis de Sales, belonging to the Bishop, the Sisters in charge, together with their pupils, scattered medals and scapulars, which the soldiers gathered up and kissed with faith and gratitude.

The Spanish troops arrived in such numbers, that, shortly after the Sisters had taken possession of the different hospitals assigned them, the Governor, with the approbation of the Minister of War, applied for sixty additional Sisters. The Visitatrix of Spain, sister to his Excellency, the late General Jovellar, formerly, Governor-General of this Island, and also Minister of War, said to the present Minister, in giving the first twenty Sisters: "If your Excellency has need of more Sisters, ask: we are all ready to go to the war." But she did not suspect that a second request would call for sixty Sisters: still, in midsummer of 1896, she sent, in two bands, the number specified.

It was then possible to double the number of Sisters employed in the military hospital of this city. For a long period, many of them had been overburdened with work, and compelled to devote even the time of meditation, to the care of their patients: (this, however, is a point of Rule under such circumstances). But, now, the Sisters were enabled to so arrange their duty, as to secure a regular observance of Rule, which heretofore was a moral impossibility, on account of the ever increasing number of patients. The Sisters, however, were well aware, that sacrificing meditation, for attendance on the sick, was equivalent, in this case, to leaving GOD in the chapel to find Him more meritoriously in the wards of the sick and suffering; and we are confident that they all discharged this duty with great purity of intention; for we have remarked, and still observe that in the midst of these exterior occupations, they are as fervent as heretofore.

With the reinforcement of which I have just spoken, it was deemed expedient to send Sisters to the military hos-

pital of Cienfuegos; to increase their number at Santiago de las Vegas; and to distribute them in various hospitals, temporarily established in this city, into which a large number of sick had been received: I say sick, not wounded, because the number of the latter is scarcely three per cent. of the former, on account of the method in which the war is carried on, as I have already explained. The climate, and the suffering consequent on so many marches and countermarches, are disastrous factors of mortality among the soldiers.

Oh! how many of these soldiers will be indebted for their physical health, and, above all, for the salvation of their souls, to the services of the Sisters of Charity, more than one hundred of whom are engaged in the military hospitals; and all are animated with true zeal for the welfare of their patients. But among these Sisters, I must, especially designate the Sister Servant of the military hospital of this city, called *Hospital of Alphonsus XIII.* This hospital, recently constructed and furnished with all the modern improvements, affords every convenience for the sick; but the labor of the Sisters is greatly increased in bestowing the necessary cares upon the patients. And yet, we have found the Sister to whom I allude, ever at her post, showing herself first in duty as well as in observance of Rule. May GOD reward Sister Clara Laninaga!

But, if this good Sister deserves honorable distinction, the Assistant-Visitatrix is fully entitled to the same. She is not satisfied with having undertaken very long and perilous journeys, in accompanying the Sisters to found the houses of *Sancti Spiritus*, *Santa Clara*, *Remedios*, and *Cienfuegos*; she has since visited the establishments, to suitably organize them, and procure for her Sisters all requisite spiritual succor. She has visited very distant Houses two or three times, always returning safe and sound, despite the whizzing of the balls in the train, and the dis-

charge of musketry; she has often also witnessed, on her way, vast conflagrations,—valuable property, and abundant harvests reduced to ashes by the insurgents.

And, as if her charity had not sufficient exercise at Havana, in the five military hospitals sheltering ten thousand sick or wounded men, the Government decided to convert into a military hospital for the accommodation of two thousand patients, a large building contiguous to the Central-House, where this Sister resides, and the direction of which is intrusted to her. In this hospital, she gives full scope to her zeal, whenever her numerous occupations leave a little time at her disposal; there is an entrance into the hospital through the basement; we meet her sometimes in one, sometimes in the other, of these buildings.

By reason of her services and her frequent visits to the hospitals both in Havana and outside the city; and, particularly, on account of her journeys to Santiago de Cuba, and to the localities aforementioned,—journeys which require four or five days by land and by sea; the fame of her activity and her zeal is so wide-spread, that certain journals of this Island and of the Peninsula are loud in her praise, as you will see from the clippings I send you. The members of our double Family, will readily be convinced, from the inaccuracies they may observe, that the journalists were not prompted by the Missionaries or the Sisters, but wrote spontaneously.

Such is the public veneration in her regard, that, at the instigation of the Governor General, a committee of distinguished men presented to her, at the time of the Christmas festivities, articles and money collected for the poor and sick, as indicated by the notice; “*Aguinaldo del Soldado*” (New Year’s gifts for the Soldier), honoring thus, in the person of the Assistant-Visitatrix, all the Sisters of the military hospitals; at that time, the Sisters made an equal

distribution of these gifts in each. The most illustrious and most excellent diocesan Bishop was also kind enough to send her, as "New Year's gifts to the soldiers," large quantities of wine, preserves, and liquors received from the Peninsula. May GOD reward Sister Theresa de J. Mora, who for more than twelve years, was assistant Visitatrix of Porto Rico; she has left there an honorable record, as she will, doubtless, do here among us, where for six years, she has discharged the duties of the same office.

At present, the number of patients is considerably diminished, on account of the change in the weather and, in consequence of the great loss sustained by the insurgents in the provinces of the eastern part of the Island, by the death of their chief Antonio Maceo, in whom the rebels had unbounded confidence. There is much talk throughout the Island of a proximate reconciliation; and we may hope, that in a short time, peace will be restored in a more or less satisfactory manner: otherwise, it is not easy to determine the fate in reserve for this Spanish colony.

However, we have reason to return thanks to GOD for the singular protection He has vouchsafed the Sisters of Charity. He preserves them corporally and spiritually. Some of the Sisters have already spent two summers here, laboring constantly in behalf of generals, under-officers, and soldiers: lavishing their attentions upon the victims of the yellow fever, many of whom died; and for the last two months, on those who were attacked by the small-pox. May GOD be praised for all!

I cannot close this brief notice without making mention of the estimable Sister Servant of the military hospital of Santiago de Cuba, Sister Bernard Lacabe, and of others directing the various military hospitals established within the year: Sister Jane Garaicoechea of *Sancti Spiritus*, Sister Dominic Eizmendi of *Santa Clara*, Sister Ignatia Batlles of *Remedios*, and Sister Demetria Ochoa of

Cienfuegos, established within the last six months: all these Sister Servants, so ably seconded by their fervent companions, have wrought wonders, which can only be explained by the grace of Vocation; and this, without detriment to regular observance of Rule, or notable injury to health. I can render similar testimony of the Sisters of the several military hospitals temporarily opened in this capital, as well as at *Regla* and at *Santiago de las Vegas*. These last two establishments have been generously aided by the Sisters who cheerfully resigned their school duties, to minister to the sick and wounded.

In conclusion, I repeat: GOD be blessed for all, since He so visibly protects the Daughters of St. Vincent de Paul, the Apostle of Charity.

I remain ever, Most Honored Father, your devoted and obedient Son,

FELIX GARCIA, C. M.

We insert here one of the extracts alluded to above. We have selected the *Journal de la Marine*. Several other public notices, expressed in similar terms, are before us. Under the name of one Sister, so well known on account of the special employment which she so worthily fulfilled, all the Sisters, so devoted during the War, are included and eulogized.

Extract from the *Journal de la Marine*:

THE SOLDIER'S CONSOLATION.

We shall here quote some paragraphs of a letter portraying the natural enthusiasm of one who, in the hour of anguish, finds a motherly care to soothe his sorrow and fill his soul with consolation. From the terrible consequences of the bloody conflict, the writer is indebted to the ministrations of the incomparable Sisters of Charity. Behold the touching expressions of gratitude rendering justice to these blessed beings, anonymous heroines of the most exalted exercise of Christian charity:

"Now, that the attention of the public is riveted on the great problems concerning Cuba; while old and young, nobles and plebeians, men and women, render homage to the marvelous efforts made by the mother-country to preserve our holy national banner planted upon the castle *du Horro*, it is meet that lovers of justice, and of our traditional heroism, chant *Hossanna* in honor of that noble Association of *Charity*, justly so styled, which, despite the partial indifference of society in regard thereunto, operates superhuman prodigies in favor of our patient and valiant army.

"We must see it, come in contact with it, to appreciate, together with the knowledge of the cause, and in its full extent, the inestimable services rendered by these angels of charity in this country, under this climate, the very atmosphere of which, at this season, is poisonous and suffocating;—under this torrid zone whose foul exhalations conduct so many of our young and heroic soldiers to the tomb.

"And, more particularly should we regard and admire the superhuman energy of the Rev. Visitatrix of so benevolent an Association, Sister Theresa Mora. She was born under the happiest auspices, amid the perfumed breezes of Andalusia, under the magnificent firmament of Malaga; we cannot but admire the supernatural character which endows this valiant and charitable woman with the courage to brave the dangers of this campaign, in the fate of which she is so deeply concerned. Here, on our railways, daily explosions of dynamite take place; this alarms and terrifies men who are considered the bravest; but it does not intimidate the Andalusian religious. Where the greatest danger exists, and where there is less of human consolation, thither, without delay, with her eyes fixed on heaven, this angel of charity, with unexampled zeal, hastens to console those who groan and suffer. Like a troop of wolves, the insurgents attack the trains with armed force: but this does not deter the Visitatrix from taking passage whenever duty calls her.

"Exhaustion, fatigue, anxiety, terror,—nothing is capable of diminishing the supernatural ardor of the heroic religious.

"In the large military hospitals organized in the heat of the war, astounding contrasts were remarked: the most exquisite cleanliness amidst a multitude of patients; the consolations of the most tender mother in the midst of anguish and sorrow; perfect method in every branch of charity; and admirable order amid the goings and comings:—all this we noticed, day after day. In a word, Sister Theresa Mora, does all that she can, all that is possible; she can accomplish a great deal, because her desire to do good is boundless.

"Consequently, the mothers of our suffering soldiers,—those mothers who shed scalding tears in the absence of sons so dear to their heart;—those mothers who fancy they behold, as in a vision, their beloved sons in the hands of mercenaries, may well cease to grieve; nay, even, they can find solace in their cruel sorrow, in knowing that here, in the tropics, they have a representative at the bedside of their sons; that here, in a

climate where fever rages, one is watching day and night beside the sick; that here, in a land of bloody battle, there is one to be found who cheerfully sacrifices herself, disputing inch by inch, the tribute claimed by death.

"Let the mothers of our valiant soldiers, let the whole Spanish nation bless the heroic Daughters of St. Vincent de Paul; let them bless the beautiful name of Sister Theresa Mora, and by so doing, they will testify, although but feebly, to the countless merits won by these patriotic and Christian women,—by these benevolent and humble heroines, whose praise this letter is intended to record.

"Blessed, forever, be this benevolent Institute! only thus can we render just homage to one of the noblest Societies, which, by the favor of Heaven, we find established on this earth."



SOUTH AMERICA.

COLOMBIA.

Letter from REV. T. BRET, *Priest of the Mission, to*
VERY REV. A. FIAT, *Superior General.*

Santa Rosa, July 10, 1897.

MOST HONORED FATHER,

Your blessing, if you please!

I send you a few details relative to the labors and results of the scholastic year which has just ended.

Owing to causes in the physical and moral order, well known to the Rev. Visitor, the Apostolic school of Santa Rosa could be but imperfectly organized during the first two years of its existence. Consequently, only for the past year it has been in regular working order. For lack of means, it is absolutely impossible to stamp upon our establishment, the character peculiar to the Apostolic schools of Europe; however, we endeavor to come as near to it as we can.

Having learned from experience, that certain fathers, after willingly intrusting the education of their sons to us, oppose, at the last moment, the entrance of these children into a religious Community, we now require of them, previously, in order to obviate as far as possible this inconvenience, a document signed; by which each one promises to place no obstacle to the vocation of his son admitted into the Apostolic School.

In favor of children in whom we discover decided marks of a vocation, and whose parents have not the means to defray the expense of their education, we reduce the terms in proportion to the qualifications of the candidates and the resources of the house.

...The spirit of piety being the most efficacious means of inspiring and fostering the vocation in a child or in a young man, we strive to cultivate this beautiful virtue among our students. In conformity with the doctrine of the Roman Catechism regarding the frequent reception of the Sacrament of the Eucharist, I insisted, in conferences, in repetitions of meditation, and in my counsels, upon the obligation of confessors and directors of youth, of rendering their penitents worthy of weekly Communion. At the same time, I commented, during a month, by way of spiritual reading, on the writings of Mgr. de Ségur on the same subject. My efforts have been crowned with perfect success, and I had the consolation of seeing three fourths of our pupils approach the Holy Table regularly, every week, during the last half of the scholastic year.

Last September, I commissioned Father Arboleda to organize definitely, the Congregation of the Blessed Virgin, established towards the close of the previous year; this excellent Confrère acquitted himself of this task with zeal and prudence: at the same time, he laid the foundation of the Society of the Holy Angels, for the younger pupils, which Society will be thoroughly organized next year. The Association of the Children of MARY, numbering twenty-four members, has produced admirable fruits of piety, regularity, and charity among the youths of the higher classes; and has proved a most efficacious source of emulation under every consideration.

I say nothing of spiritual reading, weekly sermons, or conferences, visits to the Blessed Sacrament, the Way of the Cross, the Month of MARY, and other practices favorable to piety:—all these exercises are regularly performed.

Our efforts to establish the love and practice of piety, have not only secured the spirit of obedience and regular discipline throughout the scholastic year, but also an increase of vocations.

The course of instruction given in the Apostolic School, comprising all matter of secondary grade, Greek excepted, is of five years' duration. As we carefully select the children who present themselves, and, at the final examination, exclude those who, from a want of application or of capacity, do not obtain satisfactory notes, this time, comparatively short, suffices, however, to ensure a good education to our pupils.

The method of teaching which we follow, is, with some slight modifications, the same as that of the Directory for preparatory seminaries. During the year, just ended, the students, with very few exceptions, applied themselves most diligently to their studies: and the result of the two examinations was an excess of 4, which means, "pretty well."

Well convinced of those two great truths: that fidelity to our Rules is an inexhaustible source of grace; and that without example, the best lessons and the most generous efforts are fruitless, I have endeavored to observe all our Holy Rules as punctually as possible, and to see that they are observed by my *Confrères*; particularly the articles concerning our exercises of piety.

In preparatory seminaries and in other similar establishments, wherein the number of teachers is generally insufficient, not being able to rely upon externs in the government of the schools, it is not possible for all to assemble, at one time, for an hour of mental prayer. At five o'clock in the morning, several of our *Confrères* are obliged to repair to the dormitories, corridors, and halls, to attend to the students: I have learned from experience that guarding students and making meditation are two incompatible functions. To comply with this twofold duty, we commence our meditation at a quarter past four o'clock; this, with a little good will, is easy enough in a house like ours, having so small a family; our boys rise at a quarter past

five; we are careful always to keep the clocks a little in advance of the right time. Thanks to this expedient, we have been able during the whole year, to make our hour of meditation in common.

The particular and general examens, the weekly conferences, chapter, recitation of the Breviary, and, in general, all the ordinary exercises, with very few exceptions, are regularly performed. I attribute to this fidelity the blessings which GOD has bestowed upon us, and the union existing among us; which union has not been disturbed for a single day.

Be pleased, etc.

J. P. BRET, C. M.





OUR DEAR DEPARTED.

OUR MISSIONARIES.

Rev. Pierre Escobar, Arequipa, Chili, July 10, 1897: 33
years of age, 10 of vocation.

Brother Valerien Alvarez, Madrid, Aug. 22nd; 49, 29.

Rev. François Fauc, Aurillac, France, Aug. 27th; 29, 8.

Rev. Felix Gorlin, Paris, Sept. 9th; 42, 24.

Brother Sebastian Rigone, Savona, Italy. Sept.; 82, 51.

Rev. Alexander Provost, Toung-Tang, September; 47, 28.

Brother Jean Martino, Genoa, Italy, Oct. 14th; 42, 16.

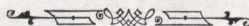
Brother Nicolas Henriot, Paris, Oct. 20th; 67, 17.

Rev. Michael Tehang, North Tche-Ly, China. Oct; 54, 2.

Rev. Barthélemy Blancard, Zeitenlik, Bulgaria, October
30th: 41, 23.

Rev. Charles Casoni, Rome, Nov. 6th; 78, 44.

Rev. Emmanuel Abete, Santiago, Porto Rico, West Indies,
Oct. 17th; 33, 15.



OUR SISTERS.

Sister Hedvige Kasprzak, Central-House of Cracow,
Poland; 25 years of age, 6 of vocation.

Sr. Micheline Simon, Central-House of Cracow, Poland;
76, 48.

Sr. Léontine Gadais, La Miséricorde, Alexandria, Egypt;
32, 6.

Sr. Josepha Flannery, El Paso, Texas, U. S.; 31, 3.

Sr. Marie Barry, Moissac, France, 55, 25.

Sr. Jeanne Lama, Notre Dame, St. Vincent, Lyons,
France; 46, 24.

- Sr. Marie Desbordes, Asylum of Perrino, Naples; 73, 50.
 Sr. Marie Louise Jacques, Clermont-Ferrand, France;
 29, 8.
 Sr. Thérèse Tursic, Rann, Austria; 26, 5.
 Sr. Berthe Guyho, Cite-Bugeaud, Algiers; 43, 19.
 Sr. Marie Sournac, Panama, Colombia; 38, 13.
 Sr. Claudine Margot, St. Germain-en-Laye, France; 64, 29.
 Sr. Franziska Galgon, Budapest, Hungary; 28, 7.
 Sr. Anne Heehenberger, Salzburg, Austria; 34, 4.
 Sr. Anna Tranz, Marianostra, Hungary; 23, 4.
 Sr. Marguerite Bourelly, Bayonne, France; 66, 44.
 Sr. Saturnin Martinez, Manilla, Philippine Isles; 29, 9.
 Sr. Florentina Castaner, San Diego de Valdemoro, Spain;
 69, 42.
 Sr. Maria Perez, Havana, Cuba; 29, 8.
 Sr. Sebastiana Larraza, Santander, Spain; 32, 9.
 Sr. Mathilde Printemps, Château-l'Evêque, France;
 39, 18.
 Sr. Catherine Prajoux, L' Hay, France; 66, 44.
 Sr. Eléonore Jubilska, Czerwonogrod, Poland; 80, 59.
 Sr. Marie Antonette Delvoye, St. Alban, France; 27, 7.
 Sr. Anna Herrer, Engelsfeld, Austria; 21, 2.
 Sr. Constance Bradfield, Dublin, Ireland; 26, 3.
 Sr. Catherine Martinot, Paris; 83, 55.
 Sr. Anna Kaschitznig, Vienna, Austria; 25, 3.
 Sr. Marie Tallon, Versailles, France; 81, 62.
 Sr. Rosalie Bertholin, Montolieu, France; 75, 46.
 Sr. Augustine Ladet, Armentières, France; 69, 51.
 Sr. Pauline Loubat, Oristano, Italy; 46, 22.
 Sr. Thérèse Fritz, Salzburg, Austria; 33, 12.
 Sr. Agnes Elbel, Budapest, Hungary; 34, 2.
 Sr. Maria Portaluri, Andria, Italy; 49, 25.
 Sr. Julie Rehaag, Cologne, Rhenish Prussia; 53, 25.
 Sr. Theresia Resch, Lankowitz, Austria; 22, 1.
 Sr. Emilia Cuasante, Cuenca, Spain; 32, 9.
 Sr. Joséfa Ubiria, San Diego de Valdemoro, Spain; 69, 43.
 Sr. Florentina Clarre, Pampeluna, Spain; 43, 14.
 Sr. Facunda San Juan, San Diego de Valdemoro, Spain;
 54, 29.
 Sr. Raimunda Estivill, Cordova, Spain; 66, 45.
 Sr. Jutsa Vega, Madrid, Spain; 66, 38.

- Sr. Joséfa Cortoda, Valencia, Spain; 24, 2.
 Sr. Marie Tagger Salzburg, Austria; 28, 5.
 Sr. Marie de Lamarge, Clermont-Ferrand, France; 46, 19.
 Sr. Thérèse Bosse, Novi, Algeria; 74, 50.
 Sr. Eugénie Lacomme, Lyons, France; 73, 51.
 Sr. Gisella Kolay, Budapest, Hungary, 23, 2.
 Sr. Louise Jeenne, Château l'Eveque, France; 42, 21.
 Sr. Marie Mecca, Naples, Italy; 47, 23.
 Sr. Eugenie Goughier, St. Georges-de-Lisle, France; 23, 4.
 Sr. Thérèse Ruffinengo, Turin, Italy; 36, 12.
 Sr. Pauline Falecka, Metz, Alsace-Lorraine; 38, 11.
 Sr. Marie Roques, Toulouse, France; 26, 4.
 Sr. Mary Nolan, Manchester, England; 36, 13.
 Sr. Victoria Piella, Mauritius; 27, 2.
 Sr. Claire Bresso, Turin, Italy; 27, 6.
 Sr. Jeanne Dedieu, Chateau-l'Evêque, France; 67, 42.
 Sr. Marie Harambat, Lyons, France; 38, 14.
 Sr. Antonia Sagadin, Laibach, Austria; 28, 3.
 Sr. Helèn Sarvary, Budapest, Hungary; 28, 2.
 Sr. Marie Braga, Marina, Brazil; 53, 36.
 Sr. Marie Piquenais, St. Martin-de-Ré, France; 57, 33.
 Sr. Françoise Hillairet, Soria, Italy; 52, 30.
 Sr. Marie Ghisoni, Plaisance, Italy; 29, 8.
 Sr. Agnes Joeger, Chateau-l'Evêque, France; 33, 6.
 Sr. Georgina Schillingford, Dublin, Ireland; 31, 6.
 Sr. Marie Dufau, Guayaquil, Ecuador; 51, 30.
 Sr. Margaretha Bresch, Budapest, Hungary; 26, 5.
 Sr. Louise Desangles, Marans, France; 77, 56.
 Sr. Marie Julia Valein, St. Omer, France; 27, 6.
 Sr. Josephine Golivet, Sablé, France; 61, 34.
 Sr. Catherine Michard, Toulon, France; 58, 17.
 Sr. Marie Wolf, Vienna, Austria; 20, 1.
 Sr. Anne Pellegrini, Rome, Italy; 35, 15.
 Sr. Louise Robin, Rennes, France; 79, 51.
 Sr. Léonide Bilange, Clichy, France; 64, 42.
 Sr. Maria Loor, St. Andre, Hungary; 24, 6.
 Sr. Victorine Cousin, Folleville, France; 59, 38.
 Sr. Marie Guinel, Jouarre, France; 68, 44.
 Sr. Marie Meisonnave, Chateau-l'Evêque, France; 24, 8.
 Sr. Anna List, Budapest, Hungary; 50, 14.
 Sr. Marie Kumanowski, Gyongyos, 26, 6.

- Sr. Henriette Lemerle, Bas-en Basset, France; 63, 41.
 Sr. Victorine Thibaut, Clichy, France; 69, 45.
 Sr. Claudine Gelas, Beyrout, Syria; 86, 63.
 Sr. Micaëla Solis, Colon, Colombia; 31, 8.
 Sr. Maria Murguias, Buenos Ayres, Arg. Rep.; 71, 43.
 Sr. Modeste San Arroman, Buenos Ayres; 35, 8.
 Sr. Marie Paule Corbolin, Lille France; 79, 42.
 Sr. Maria Veres, Budapest, Hungary; 24, 4.
 Sr. Marie Munier, Rheims, France; 35, 7.
 Sr. Françoise Honorine Becquet, Val-de-Grace, Paris;
 75, 55,
 Sr. Adelaide Maystre, Boissezon, France; 64, 41.
 Sr. Marie Françoise Bressand, Bordeaux, France; 24, 3.
 Sr. Josephine Adel Severin, Paris; 68, 43.
 Sr. Adel Marguerite Deyglun, Barcelona, Brazil; 66, 47.
 Sr. Jeanne Marie Chevallier, Evreux, France; 87, 64.
 Sr. Marie Françoise Lauzeral, Montolieu, France; 32, 8.
 Sr. Catherine Weiczorek, Cracow, Poland; 44, 15.
 Sr. Angele Caroline Bonzacchi, Turin, Italy; 51, 26.
 Sr. Walburga McLaughlin, St. Louis, Mo., U. S.; 53, 30.
 Sr. Josephine Gabriella Nicolas, Chateau l' Eveque,
 France; 26 4.
 Sr. Gonzaga Grace, Philadelphia, U. S.; 85, 70.
 Sr. Agnes McCarthy, Mobile, Ala., U. S.; 31, 1.
 Sr. Marie Spiesberger, Salzburg, Austria; 23, 3.
 Sr. Stanislas Studniarska, Clichy, France; 67, 26.
 Sr. Delphine Thibout, Lavaur, France; 62, 39.
 Sr. Marie Lamarche, Rio-de-Janeiro, Brazil; 35, 12.
 Sr. Marie Chabert, Tourcoing, France; 28, 6.
 Sr. Marguerite Boutin, Toulouse, France; 57, 31.
 Sr. Marie Gautret, Barcelona, Spain; 31, 8.
 Sr. Anne Métail, Béziers, France; 71, 50.
 Sr. Marie Lorencie, Budapest, Hungary; 30, 12.
 Sr. Jeanne Blanchet, Bahia, Brazil; 73, 45.
 Sr. Séraphie Chatron, St-Nazaire, France; 43, 23.
 Sr. Agnes Drobníè, Rakos-Palota, Hungary; 26, 2.
 Sr. Jeanne Pignolat, Paris; 58, 24.
 Sr. Marie Gross, Grosswardein, Hungary; 24, 2.
 Sr. Anne Méhaignerie, Croisic, France; 35, 7.
 Sr. Vincent Foley, Syracuse, N. Y., U. S.; 60, 38.
 Sr. Genevieve Dodthage, Emmitsburg, U. S.; 81, 58.

- Sr. Anne Grabmaier, Salzburg, Austria; 48, 21.
 Sr. Anne Chicoine, Montolieu, France; 81, 54.
 Sr. Rose Donadieu, Clichy, France; 62, 40.
 Sr. Jeanne Piponnier, Ismaïlia, Egypt; 61, 42.
 Sr. Charlotte Wackers, Caen, France; 54, 35.
 Sr. Stanislaus Mahony, San Francisco, U. S.; 63, 37.
 Sr. Anna Echert, Vienna, Austria; 21, 3.
 Sr. Élisabeth Fossé, Rennes, France; 80, 53.
 Sr. Virginie Duribeux, Damascus, Syria; 54, 31.
 Sr. Sophie Lanfrey, Copiapo, Chili; 73, 49.
 Sr. Élisabeth Lallo, Naples; 40, 11.
 Sr. Marie Pujol, La Ricamarie, France; 66, 44.
 Sr. Antoinette Coupet, Clichy, France; 58, 32.
 Sr. Joséphine Blondeau, Paris; 49, 24.
 Sr. Agnès Vuck, Vienna, Austria; 28, 9.
 Sr. Maria Krabovsky, Budapest, Hungary; 30, 7.
 Sr. Marie Chevret, Clichy, France; 38, 7.
 Sr. Anne Clementel, Coulommiers, France; 58, 37.
 Sr. Borgia Garvey, Norfolk, Va., U. S.; 72, 47.
 Sr. Marie Rebersel, Erlau, Hungary; 52, 25.
 Sr. Émilie Gaborit, Rethel, France; 58, 40.



FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED
JOHN GABRIEL PERBOYRE.

Paris, Anteuil, Hospice Chardon Lagache: "Thanksgiving for a favor obtained,"—inclosing one dollar.—Letter to Rev. Joseph M. Angeli, C. M., November 7, 1897.

La Renaissance, near Somain, Nord.—"Having obtained, through the intercession of Blessed John Gabriel, favors which I so much desired, I hasten to send ten dollars which I promised for the Missions." Letter to Father Angeli, November 8th.

Hospice de Gourdon.—"I send herewith the sum of seven francs, in thanksgiving for favors received. I promised them to the work of the Missions, under the patronage of Blessed John Gabriel." Letter, November 9th.

"For an unexpected favor, obtained by Blessed John Gabriel Perboyre," fifty centimes.—November 11th.

Pont de l'Etoile.—"From one who has obtained a favor through the intercession of Blessed Perboyre." One franc fifty centimes.—November 13th.

Cario.—"For a favor obtained through the intercession of the Blessed John Gabriel: Twenty dollars for the Work of the Martyr." November 14th.

Paris.—"For a successful examination for degree of Bachelor." Four dollars.—November 18th.

Soissac.—"For a successful examination for Bachelor; requesting you to insert this favor in the *Annals*; for a favor received, and for another solicited," four dollars. November 18th.

Saint Amans Sonet.—"Please find inclosed six dollars, for the Missions of Blessed John Gabriel Perboyre, in thanksgiving for a favor received." November 18th.

A young lady sends thirty dollars for the Work of the

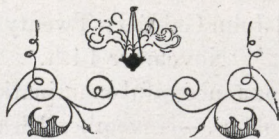
Missions, under the patronage of Blessed John Gabriel Perboyre, to obtain from GOD, through the intercession of His faithful servant, the grace of knowing her vocation, and the strength necessary to follow it.—November 20th.

Vichy.—“For the Chinese Missions. Favor obtained by Blessed John Gabriel.” Four dollars.—November 21st.

Bahia.—(Brazil) Asylum of the Sacred Heart. “For the Work of Blessed John Gabriel Perboyre, in thanksgiving, two dollars.” Sister L., November 23rd.

Saint B....“I do not wish to delay in discharging my debt towards Blessed John Gabriel: please find, inclosed, ten dollars. Moreover, four dollars from Sister S....for a cure obtained; and twenty dollars, for another favor. You see that the Blessed Martyr is very good to the little family.” November 22nd.

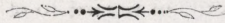
Charleville.—“I am happy to testify my gratitude to Blessed John Gabriel, in accomplishing a promise made a year ago.” Twenty dollars for the Leper House of Yao-Tcheou.—November 28th.



GENERAL HISTORY OF THE CONGREGATION OF THE MISSION,

BY REV. CLAUDE-JOSEPH LACOUR.

1660—1731.



BOOK II.

GENERALSHIP OF VERY REV. RENE ALMERAS:

(Continued.) 1

§ 11. Questions proposed in the Assembly: Answers of the General.

48. *Principal responses given by Father Alméras: points of discipline.*—The Assembly of 1668, having regulated certain matters, as we have said, requested Father Alméras to decide some questions that had been referred to the Assembly. This vigilant Superior gave immediate attention to these points, among which were the following: Is it permitted for the Houses to receive any remuneration from those performing the exercises of the Retreat, or of Ordination, if these Houses have not been founded for that purpose?—Is it permitted to undertake the Direction of externs, after hearing their confessions?—Should there be reading at table during collation on fast days?—Can the Friday evening Conference be changed to a more convenient time? (This conference had hitherto been held at this hour at Saint Lazare's, and in the private Houses; but it was attended with many inconveniences, particularly, drowsiness).—Can each Superior have a *Coutumier* in the House?—Is it not desirable to change Superiors and Visitors more fre-

1 See *Annals*, Vol. IV. p. 301.

quently?—In fine, what was the custom in the Company in regard to prohibited books?—

Father Alm  ras promptly replied to all these questions, namely: That, although it is the custom of the Mission to perform gratis, the functions required of them, when bishops oblige ecclesiastics to make the Retreat in their Houses, it is permitted to accept what is necessary to defray the expenses thereof; and, in regard to other Retreats, to consider the resources of the Family; but, it is always lawful to receive what is freely offered:—That, from the beginning, it has been the custom of the Company, not to hear the confessions of externs, except in spiritual Retreats; unless in certain Houses, where particular reasons may require an exception.

He goes on to say: That at St. Lazare's, for many years past, they have reading at table during collation; that, for good reasons, the same should be done on the Missions. That, with the approbation of the Visitor, they may, in certain Houses, choose another time for the spiritual conference of Friday evening; although it is well, to conform, as far as possible, to the custom established at St. Lazare's, where, at present, it is held on Saturday morning. That, it is well to have a *Coutumier* in each House, so that all who enter may become acquainted with the usages in the Family; but, before anything is written in the book, it should be submitted to the Visitor. That, although various reasons convince us of the utility of changing Superiors, yet, the condition of the Congregation, had not hitherto, made this feasible; but, in future, measures will be adopted to provide for more frequent changes. That, according to the intention of the Assembly, all prohibited books should be kept in a special place, under lock; because the perusal of these books might be detrimental to the perfection and salvation of many: the Visitor should pay particular attention to this point in their visitations.

In this manner did Father Alméras decide all these questions. On the one hand, we recognize the vigilance and upright motives of those who proposed them; and, on the other, the spirit and the precision of the General who responds thereto.

49. *Explanation of certain Rules.*— Father Alméras solved, in like manner, certain doubts in regard to what the Common Rules prescribe in the second chapter, on obedience. He says: we should carry the practice of this virtue so far, as to be ready to do all that the Superior ordains, or even intimates as his wish. He gives several examples.

Lest some of the Brothers should doubt that obedience regulates the form and color of their Habit, he explains this point at length. In the beginning of the Company, says he, the Habit of the Brothers was a close-fitting coat, of a black color: it was thought proper, however, to change this to a doublet with breeches and hose, all of a brown color. Father Alméras says, that the Brothers, in this, should submit to what the Superior and Visitor may ordain, after consulting the Superior General; so that, if to any one among them, even before pronouncing his vows, a black Habit, be given, refusing the same to another older than he, there should be no complaint.

Father Alméras did not wish the Missionaries in the Provinces, to argue in the public discussions; he wrote to this effect, to some particular Superiors, saying, that it was not done at the college *des Bons Enfants*; and that it was not according to the spirit of Mr. Vincent. He was extremely careful that none of the Houses should deviate from the maxims and customs of this worthy Founder.

We have spoken at length of the regulations drawn up in the Assembly of 1668, because they have served as a model for other general Assemblies: this being, as we have

foundation was advantageous to the Company, because, being in a large city, densely populated, an intern seminary might be easily established which would furnish good subjects; as, in fact, was the case; for many priests have issued from this Institution who labored most successfully for the glory of God, and, who do so at the present day: up to this date there was no seminary but that of St. Lazare. This establishment was undertaken in accordance with the desire of Abbé Chomel, a wealthy ecclesiastic, originally of this city, and formerly Councillor in the Parliament of Paris; he was one of the pupils of the late Mr. Vincent, in the *College des Bons Enfants*. This good priest was exceedingly anxious to have a House of the Congregation in his native city, and he generously furnished a considerable amount for the foundation of the same; imposing no conditions on the Missionaries, not even that of a single Mass; being satisfied, as he said, with the performance of their functions, believing that, in this, he rendered an important service to his country.

52. *Agreement with the Gentlemen of the Congregation of Saint Michel, at Lyons.*—Some Priests were sent to Lyons under the direction of Father Berthe, an assistant of the General, who was considered the proper person to be the corner-stone of this Institution. In a few days, he made all necessary arrangements with the Gentlemen of Saint Michel, who had already been established in this city, to give Missions to the country people. Among these priests, there were many persons of quality, little accustomed to the hardships of the Mission; and not readily finding laborers for the duty, they desired to unite with a Congregation already formed, the works of which were quite similar to theirs (1670). Some of the members were much pleased with this plan, among others, Father Blanc, who entered the Company, to which he rendered important ser-

vices, by conducting, for a long period, the Missions in the diocese of Lyons.

The termination of this affair, afforded much consolation to Father Alméras who had already notified the Company of the new establishment, by a letter dated July 26, 1669; wherein he states that the little Community of Lyons had, at last, been commenced in a rented house, at Garillan, on the road leading to the hill of Fourvière. This locality is not far distant from another in which the Missionaries were later more comfortably settled, having purchased, with the sum allotted by Abbé Chomel, the house and surroundings belonging to Mr. Mascerauny de la Verrière. Father Alméras says, that Fathers Dubois and Gregory, estimable Priests of the Mission, had gone to join Father Berthe.

53. *Detailed account of the Foundation of Lyons.*—In another letter dated March 4th, the following year,—the agreement with the Gentlemen above mentioned having been completed,—Father Alméras speaks more at length: “I have, from time to time, spoken of our establishment at Lyons, but, now, I am able to give more precise information respecting its beginning and progress. GOD, who is the author of it, inspired Abbé Chomel,—formerly Councillor in Parliament, but for many years a priest, a man of great piety and an old friend of the Company,—to found in this city, an establishment well calculated to procure the glory of GOD in many provinces. He submitted his pious design to the Archbishop, who was at that time in Paris, to know whether he approved of it. The Archbishop agreeing, the Abbé returned to Lyons, and requested some of our Confrères to meet in that city to arrange certain formalities necessary to be observed in the matter, and which made it more difficult than at other times, on account of the King’s edict regarding new foundations of Communities.

"We sent Father Berthe to attend to the affair; he obtained the consent of the prelate and of the civil authorities. Then, it was necessary to procure letters patent from the King, for which purpose, the Archbishop applied to the court and had the letters registered in Parliament. All this required time. This prelate was Lord Camille de Neuville, of the House of Villeroy, lieutenant of the King in the province, and all-powerful at Lyons. Then, there was question of purchasing or renting a house; finding some difficulty in buying one, it was agreed for a time, to rent one. We also sent thither, Father Dubois, Superior of the house of Annecy, and Father Gregory, Director of our intern seminary, also Father Bezaron, priest of said seminary. To implant the spirit of the Congregation in this new establishment, we appointed Father Berthe, Superior; this foundation requiring a man of intelligence and experience to meet the expectations of the prelate, of the civil authorities, and of persons of piety; and particularly on account of the management of a certain affair—of which I shall speak hereafter—that required one capable of conducting the measure to a successful issue." Father Alméras alludes to the union above-mentioned, "which GOD alone," he says, "has brought about, for we never thought of it:" this is the principal topic of his letter.

He then recounts, at length, the origin of this Community. "About twenty-five years ago," says he, "two Communities of priests were formed in Lyons, whose duty it was to give Missions. The members of one of the Communities were styled Missionaries of St. Joseph, or Cartenists, from their founder Cartenet, a layman, a surgeon by profession; but a man of prayer, and very zealous, going sometimes to the country to instruct the people. These Gentlemen are known at Lyons only as Missionaries of St. Joseph. The members of the other Community were, properly speaking, Missionaries of the Archbishop, insti-

tuted by his authority, and confirmed by letters patent from the King, registered in Parliament. They were generally styled: Gentlemen of St. Michel, on account of a church of this title, served by them.

Some of these latter having met Father Berthe at Lyons, when he was making arrangements about the establishment, conceived the idea of uniting their Community to ours; they spoke of it to their Confrères and to some externs. Father Berthe respectfully listened to the proposition, and having written to us concerning it, we desired him to make no advances, but to leave the affair to themselves and to divine Providence; which he did, conforming in this to the holy practice of the late Mr. Vincent who never sought for establishments, nor for any temporal advantages. Our affairs being regulated, these Gentlemen who wished to unite with us, were desirous, before coming to a definite conclusion, to assist at one of our Missions; and, having taken part in the labors thereof, they returned so well satisfied with our priests and their manner of acting, that they pleaded earnestly with the Archbishop, to allow them to join us, at once:—this he permitted them to do.

They had several conferences with Father Berthe on the subject; and, having agreed about the conditions of admission, a contract was signed by both parties and ratified by the Archbishop, renouncing the curacy of Saint Michel: Father Berthe having represented, in our name, that for many years past, we had taken the resolution to accept no curacy; besides, it would be impossible to discharge our functions towards the country people, if engaged in parish duties in an episcopal city like Lyons. At that time, we strongly insisted on this point; but since then, we have accepted some curacies. This one would have been a great convenience to the Missionaries, who would have had a residence at Bellecour, one of the fairest sections of Lyons; and they would not have been obliged, later, to

incur the heavy expense of about a hundred thousand livres in purchasing the estate of Mr. de la Verrière. The Archbishop was not willing to have this church served by one pastor, and being himself Abbé of Aynay, a neighboring monastery on which this church depends, he petitioned Rome to secularize it, and gave it to the new canons to be served by them.

Father Alméras states, also, that this aggregation was most beneficial to the rising establishment, which counted but few subjects, with scant means of subsistence—only an income of two thousand livres for the maintenance of two Priests and a Brother; so that Abbé Chomel was obliged to do more for them than might have been expected in so large a city. He said it was desirable for us to get a foothold in Lyons, and that even if the foundation were not complete, he wished at least, to make a beginning for the present, hoping some day to extend the work, and that GOD would favor them in other ways; which, indeed, was the case, the divine Majesty having multiplied the number of subjects and increased its resources by the above mentioned union... However, these Gentlemen are not incorporated in the Congregation; they are free, living and laboring with the Missionaries, as seems good to them; and accommodating themselves to our practices, which is all we could ask. They have freely given up their foundations, rents, and temporal rights which they held in common; so that, if any one among them dies, or withdraws on account of some benefice or employment, we shall substitute one of our Congregation in his place; and thus, in a few years, we shall be in possession of the revenue attached to their functions; this will furnish support for five priests, besides the two already provided for by Abbé Chomel."

Father Alméras adds: "Our priests have already given in the diocese, four Missions, attended with remarkable benediction: 1. In a small district, as we recommended,

in order to honor the humility of our Lord, and to follow more closely in the footsteps of our venerated Father; 2. By a special providence of GOD, in the city of Chatillon-les-Dombes, at which these Gentlemen of Saint Michel assisted, and where St. Vincent formerly effected such marvels, by his earnest preaching and good example;—the remembrance of which was a subject of great consolation, for them, and a powerful stimulus to imitate him. Since the union, our priests have given a more extended Mission in a larger locality, assisted by many of these Gentlemen; and GOD manifested in this, as well as in our previous Missions, marks of the special grace imparted to the Company for this principal function of our Institute.

“I beg you to help us to return thanks to GOD, especially for this union; and ask for the plenitude of His spirit for our Confrères in Lyons, who need it so much, that they may edify these Gentlemen with whom we are united; that all may acquit themselves of our functions with fidelity, and secure the fruit they should produce. It is an obligation for us to pray for these Gentlemen, and particularly for the Archbishop, who has been a true father to us on this occasion.”

This letter of the Superior General enters into a full detail regarding this establishment; we do not find this to be the case with any other; hence, we may judge of the importance of this House. Only one of these priests, Father Blanc, entered the Congregation. A life-pension of more than three hundred livres was given to the others; although some of them had other employments from which they derived profit; and yet, the contract supposes that they would labor jointly with the Missionaries. This was a source of annoyance to succeeding Superiors; but, through a motive of gratitude, they judged it best to continue the pension. The income of these Gentlemen amounted to eighty thousand, or a hundred thousand livres, a sum quite

sufficient to comfortably support the House; however, it was much embarrassed for a long time, and assistance from abroad was necessary to provide for the maintenance of the several priests mentioned in Father Alm  ras' letter. The expense incurred by the purchase of the House above mentioned, greatly involved it. Although Lyons is a wealthy city, and other Communities are supported by the liberality of the citizens, always so ready to give to churches, yet the House of Lyons continued in debt, until the cessation of the life-pensions with which it was burdened, and the acquisition of the priory of Mornant, a benefice, bringing in about three or four thousand livres', rent, with certain claims to be noticed hereafter.

54. *Political vicissitudes and labors of the Missionaries in Poland.*—The Superior General had no less interest in the Houses in foreign countries, than in those of France. The mission of Warsaw, Poland, had great hardships to undergo in this kingdom after the abdication of king Casimir, consort of the queen who founded this establishment. Father Alm  ras sent thither Father Dupuich, a Missionary remarkable for candor and simplicity; he arrived at Warsaw, Feb. 6, 1668, after a tedious journey in which he had an encounter with a Lutheran who served him as a guide. The king and queen received him graciously. Several Sisters of Charity were under his charge.

He made the visitation of the House, then under the direction of Father Desdames. He himself, however, remained Superior, without accepting the charge of the parish, Sainte Croix, although it was connected with the establishment; because, not understanding the Polish tongue, he felt he could not, in conscience, take upon himself the care of a parish. Therefore, Father Desdames continued pastor and assistant; and when he afterwards returned to France, Father Dupuich was not desired as pastor.

The queen died in her palace which was in this parish.

Her Majesty, fearing to be surprised by death in consequence of the weak spells to which she was subject, made her confession every night before retiring; she died of apoplexy, as the Missionaries were preparing to administer Extreme Unction. The body was conveyed to Cracow. Then King Casimir resigned the sceptre and retired into France. There was much contention in the election. Prince Michel Koribut Wrisnowiski was elected.

Father Dupuich was confessor to the Religious of the Visitation at Warsaw, where he remained two years and a half; then he returned to France at the close of the year 1670, leaving in his place Father Duperroy, who, a short time after, was succeeded by Father Eveillard. This priest was a man of great talent, who, when teaching in the Seminary *des Bons-Enfants*, was the Director of Abbé Denhof, a noble Pole. When this latter returned to Poland, Father Eveillard managed the business so well that, through the influence of his Polish friend, he himself was called to this country. But, as we shall see, God did not bless these proceedings.

In Poland, some subjects were received who were an honor to the Congregation; among others, a young Polish gentleman named Tarlo, son of a Palatine of the country, who came to study in Paris, where he afterwards taught philosophy to the students of St. Lazare. Later, he was sent to Poland where he rendered important services in capacity of Visitor of this Province; He afterwards became bishop of Posnania: he will be mentioned later.

55. *The House of Rome.*—The new House of Rome established at Monte Citorio, was in a flourishing condition under the government of Father Simon, a man of virtue and intelligence sent to this place from Annecy. From the very first, he was well known at the court of Rome, and afterwards under Pope Innocent XI., he became still more popular. It was rumored that His Holiness desired to

create him Cardinal. Father Berthe, at the request of Father Simon, went from Lyons to make the visitation of the House:—a visitation not having been made for three or four years.

56. *Office of Procurator General of the Congregation, created at Paris.*—Father Alméras was convinced that the welfare of the Congregation demanded the appointment, at St. Lazare's, of a priest, in capacity of Procurator General of the Congregation. Having sought a person qualified for this office, he intrusted it to Father Talec, "whom Providence," he says in his letter, of July 17, 1671, "sent to us some months since." Father Talec had the requisite talent for this employment, which he discharged to universal satisfaction.

57. *New Favors of the Holy See.*—Pope Alexander VII., who highly esteemed the Congregation, had been dead some time; and there was every reason to hope that Cardinal Rospigliosi who succeeded him, under the title of Clement IX., would be as friendly towards it; but the new Pope survived but a short time and was succeeded by Cardinal Altieri, of an illustrious Roman family; he took the name of Clement X.

The Superior General requested Father Simon, Superior of the House in Rome, to solicit the Pontiff to grant a Brief to the Company confirming that of Alexander VII., regarding dispensations from vows,—restricting the power to the Pope or, to the Superior General of the Company. This was intended to obviate the pretensions of some leaving the Company, presuming that, they could interpret to this effect, the favors granted by the Popes in Jubilee Bulls.

Father Alméras wrote to the Houses, under date of Aug. 4, 1670: "Two or three persons having left the Company some years ago, from inconstancy, or, at the suggestion of the evil spirit, thought to appease the remorse of their conscience and the trouble of mind they experienced, by a

pretended dispensation from their vows, obtained from certain confessors, in virtue of the late Jubilee Bull." This was the Jubilee granted by Clement X., immediately on his accession to the throne, according to the custom of the new Popes, dating from the time of Sixtus IV. "But," continues Father Almêras, "as the exemption which these persons solicited was without any foundation, and, as they themselves afterwards declared, that they did not find the assurance they sought, we did not suppose there was need of greater clearness on this subject, than that contained in the Brief of Alexander VII., with which the Company is familiar. We wrote, sometime after, to Father Simon, Superior of our House in Rome, to consult, on this subject, some learned and experienced prelates at the court of Rome. Whereupon, having addressed himself to Mgr. Fagnani, former secretary of the Congregation of the Council—the same who gave the celebrated Commentaries on Canon Law—to the Rev. Father Bona, Consulter of various Congregations, and at present, Cardinal; and to Mgr. Jean Gualtieri-Slusio, Secretary of Briefs, who, undoubtedly are the best qualified, and the most thoroughly versed in these matters; they replied, without hesitation, that no one could, in virtue of the Jubilee Bulls, notwithstanding the derogatory clause at the end, commute our vows in any manner whatsoever.

"They added, that they were much astonished to find confessors so yielding, and so little enlightened, as thus to grant dispensations, under pretexts so futile; that this clause of the Jubilee Brief was nothing new, nor had it been introduced since the issue of the Brief of Alexander VII., as some have maintained: it is found in Bulls of former Jubilees granted by Popes Innocent X., Urban VIII., Gregory XV., and others still earlier. Father Simon verified this statement by reading these Bulls. However, these Roman prelates were of opinion that in order to disabuse

those who had been thus deceived in regard to the clause of this Jubilee Bull; and to remove all pretexts which might serve as a foundation for this false idea, it would be well to obtain, on this point, an express declaration from the Holy See.

"This decision," continues Father Alm  ras, seemed to us so just and reasonable, that we had no difficulty in acting upon it; and we wrote to Father Simon to act in accordance therewith; this he has done with great care and prudence. He addressed himself to the Congregation of Cardinals, interpreter of the Council of Trent, as, before this same body, the question of our vows had been discussed by order of Pope Alexander VII., before granting the Brief; and having laid the subject before them, they gave a decision entirely conformed to that of the three above-named prelates; whereupon our Holy Father, Clement X., granted the Brief which I transmit to you. The proposed difficulty is decided in such a manner as, henceforth, not to be called in question.

"This declaration gives us nothing new; it only explains in more precise terms, the matter of dispensation from our vows, authorized many years ago, by Pope Alexander VII. However, it is a new favor, and calls for special thanksgiving to God on the part of the Company, for having removed the pretext of which the demon might make use, as he has heretofore done, to deceive some not strongly attached to their vocation. I doubt not that each of you will be animated with this same sentiment of gratitude towards Our Lord, and that you will strive to be ever faithful to the promise you have made Him."

This new Brief of Clement X., is dated June 23, 1670. In it, the Sovereign Pontiff repeats the decree of Alexander VII., and confirms it anew. He mentions the petition addressed by the General of the Congregation, in relation to the withdrawal of some of his subjects, who pre-

tended to be validly dispensed from their vows, by the absolution of a confessor, given in virtue of the above clause of the Jubilee Bull, which confers the power to commute vows of all kinds, except those of chastity and of religion, with derogation from all clauses, customs or statutes of Religious Orders and Institutes even those confirmed by the Holy See, of which, however, it would be necessary to make express mention of the Council of Cardinals, interpreters of the Council of Trent. His Holiness declares that the vows of the Congregation of the Mission cannot in any manner be the object of a dispensation or of commutation in virtue of these Jubilee Bulls or other concessions, in which no express mention is made of the vows of this Congregation, etc. Such is the opinion of Clement X. on this point.

The same Pope not only continued to this House, the monthly contribution which his predecessor was accustomed to give, but he considerably increased the sum: upon which Mr. Alméras writes, that we should duly appreciate the motive which induced His Holiness to thus favor us; namely: the esteem and affection he bears the Company, in consideration of the utility of its functions; this should be a stimulus to greater fidelity.

57. *Fervor in the Congregation—History of a possessed person.*—Thus did the Congregation flourish;—thus was it appreciated wherever it was established. Virtue, doubtless, reigned therein. About this time an extraordinary occurrence took place; it should be inserted in this history; some may find it objectionable, but it will stimulate many Missionaries to greater love of their vocation. The fact is related as follows in a letter which a virtuous, simple, and zealous Priest of the Company, named Chiroie, wrote, under date of Jan. 7, 1669, to one of his Confrères who directed the intern seminary at Paris:

"I have long been strongly urged to impart to you a subject of great consolation for all the Missionaries; you can, in all confidence, communicate it to your seminarians, although the devil is my sole authority.

"I, with a Pastor of the Province, was assisting at the exorcism of a possessed person. The demon manifested much displeasure at my coming and, on the contrary, showed much joy when I retired; saying that he cared very little for the curé, calling him a renegade; implying that he had left the Company;—although the curé did this with a lawful dispensation from Mr. Vincent. This demon affirmed many times, on the Book of the Gospels, and on my anointed hands, that they who had died in their Vocation were in heaven; and that they who shall die in it are on the road to heaven, and none of these will go to hell. And when I asked what was the fate of those who had died out of the Congregation, he declared that they were damned: having lived badly since they left it, or for not having confessed all their sins."

The devil gave many signs of possession which confirms the truth of this narration; the possessed woman obeyed interior commands, understood Greek and Latin, and revealed things secret and remote.

This happened at Bugny, diocese of Luçon, in Bas-Poitou. Many members of the Company credited the fact; for this reason, it is here mentioned.

58. *Unjust pretensions of some Missionaries who had left the Company.—Sentence of the State Council.*—Many of those who withdrew from the Company, not only compromised their conscience and endangered their salvation, as we have just seen, but they sought to embarrass the Congregation by addressing a petition to the King, to secure a life-pension from us; whereupon the State Council issued a warrant that put an end to their pretensions. Father Alméras sent a copy of the same to each House, with a letter dated

Feb. 21, 1670, wherein he says: "GOD who knows how to draw good from evil, and who often attains His ends by means apparently opposed thereto, recently permitted the Congregation to suffer a new and hitherto unheard-of vexation, on the part of some who had gone out of it,—These were some refractory Brothers who had the boldness to apply to the King.—He has crushed their evil designs by a warrant of the State Council, and thus, has shielded the Company, not only from their unjust claims, but from anything similar which might, in future, disturb its peace.

"As the affair has come to the knowledge of this House, and many persons have been informed of it; and as, moreover, it concerns the whole Company; and as, it is suitable that all return thanks to God, we have judged it expedient to notify all the Houses of the same, by sending the warrant wherein is found a correct statement of the matter in question; the decree confirms the Company in the peaceful possession of the lawful power it has hitherto exercised.

These Brothers, whom we had been compelled to dismiss on account of their disorderly conduct, alleged before the Council, that they had labored many years in the Congregation.

"From the foundation of the Company," continues Father Alm  ras, "it has had the right to dismiss incorrigible and scandalous members, in order to preserve the Company in vigor and purity; members thus dismissed, have no reason to complain, knowing this to be an established custom. Mr. Vincent at different times, sent away Priests, Clerics, and Brothers, when forced so to do by their misconduct; we, on similar occasions, have been constrained to do the same.

"It is well known, however, that no one is ever dismissed on account of infirmity or old age; it is only misconduct that would compel us to act in this manner; not, indeed,

light faults, but such as would be gravely prejudicial to the welfare of the Congregation. And even in these cases, the General never expells any one without assembling his consulters, asking their advice, and maturely weighing the reasons for and against; and deciding on expulsion only by a majority of votes. This method is necessary to remedy disorders; the gangrenous member, be he Priest, Cleric, or Brother, must be lopped off, lest others become infected.

"This custom, says Father Alméras, again, is founded on good and just reasons. When the Congregation receives an applicant, her spiritual and temporal benefits are shared with him; granting him a special participation in the good works and prayers of the whole body, during his lifetime and after his death; taking particular care of his salvation and perfection, by means of the Rules, exhortations, conferences, and other spiritual helps which are provided for each one, to enable him to advance in virtue; supplying all his needs, in health, in sickness, and in the infirmities of age; procuring suitable nourishment, clothing, etc.; in a word, like a mother, considering him as her child, nay more, as a member of her body, and treating him as such: all these advantages the Congregation procures her children with the utmost fidelity.

"But, previous to admitting any one to the participation of all these goods, the Congregation proposes certain conditions to which each one voluntarily engages himself, after duly reflecting before GOD during the two years of probation, and in several Retreats undertaken for this purpose. All these conditions are reduced to the observance of the Rules which comprise the practice of the virtues proper to the Institute: fidelity to labor, to the employments of his vocation, and obedience to Superiors, of which he makes a particular vow. One who shows no disposition to discharge these duties, would never be admitted into the Company.

"Consequently, if, in course of time, any one relaxes, or does not wish any longer to comply with any one of these conditions, is it not evident that the Congregation is no longer obliged to share with him her goods, or to retain him in the number of her children, to the prejudice of the whole Family? It is not just, that the Company be compelled to shelter him who seeks her ruin; it would be strange for one thus dismissed, to pretend, contrary to all reason, to claim as a reward for his misconduct, a salary, or pension for life: whereas, the Congregation would have undoubted right to demand of him reparation for the spiritual and temporal damages sustained through his fault.

"We had no thought," says Father Alm  ras "of having this manifest right of the Company, confirmed by Sovereign Authority; but the Providence of God has furnished us with an occasion which we did not seek,—making use of those who unreasonably disputed this power, to place it on a surer basis. We beg to assure you, that this warrant will not, in the least, cause any change in our manner of action regarding this point: you may be assured, that, as heretofore we have dismissed subjects only when compelled through necessity to do so, in the future, we shall act in like manner, taking all the precautions above mentioned. It is very easy, with the help of God, to avoid the faults that merit expulsion; therefore, it depends on each one, to persevere all his life in the Congregation, without any apprehension of dismissal. Consequently, good subjects who have the intention of serving God, by fulfilling the duties of their state, live without inquietude, and repose in peace, well aware that no one, in such dispositions, is ever sent away. On the contrary, they who are unfaithful on these points are, reasonably disturbed. I conclude with these words of the Prince of the Apostles: *Satagite ut per bona opera certam vestram vocationem faciatis.*"

All that Father Alméras develops on this question is most solid, and clearly proves the justice which the Congregation claims as a right; thus, it is unheard of that any appeal has been made to secular tribunals, to weaken in any manner, our claims on this subject.

§ 13. Zeal for the Liturgy and for the various functions of the Congregation.

59. *Renewed interest on the part of Father Alméras for the Ceremonies of the Church; Second Edition of the Manual of Ceremonies.*—The Superior General was most desirous to maintain in the Company regularity and exactitude, with regard to all the ceremonies of the Church; hence, not content with having a Manual published, he issued—as has already been said—a circular recommending its exact observance. March 27, 1670, he wrote another letter, wherein he says: “The *Manual of the Roman Ceremonies* having been exhausted in a few years, the publisher has frequently solicited us to provide a new edition, in accordance with the desire of several ecclesiastics. We have undertaken the work devoting much care thereunto, despite the frequent interruptions necessitated by our multiplied duties. After several conferences held on this subject, weighing duly all the suggestions presented by the Houses of the Congregation, and reliable persons, especially those who direct the ceremonies at Rome and in Paris, we have resolved to issue a Second Edition, of which I send you a copy. In substance it will be found to differ but slightly from the First Edition; there are only a few revisions: these were deemed expedient, as well to conform to the rules of the Missal, to the Ceremonial of the bishops, and to the general customs of the principal churches at Rome, as not to oppose without reason the opinions of respected authors. We have, moreover, aimed at greater exactitude on different points.

"We had hoped," continues Father Alméras, "to issue at the same time, a second volume, wherein the ceremonies relative to the sanctuary and the choir, could be separately explained; as also those of special solemnities occurring in the course of the year; thus to secure in two small volumes a complete code of the ceremonies in use in the Church; but our divers occupations having interrupted this labor, we thought it our duty not to withhold Vol. I., which comprises all the ordinary offices, the knowledge whereof is the more essential, as those ceremonies are more frequently called for.

"I beg that every one will read this Manual attentively, and that all will observe what is laid down therein, in order to preserve, as members of the same body, a perfect uniformity in this important exercise of the virtue of Religion, thus giving—according to our obligations—to all other priests, the example of zeal for God's honor, which the Divine Master expects of us."

The author who gave to the public: The condition of the city of Paris, and the duties to which the various Communities established in this great city, apply themselves, intended, perhaps, to cast a slur upon the Report of Saint Lazare's, in dwelling upon the fact that young clerics are there trained to the ceremonies of the Church. He might have certified, furthermore, that the Priests of the Mission discharge other important functions; but, they have always ranked this among the most worthy of their attention. In this large Community, all points, even the smallest in such matters, are so carefully regulated that other Houses of the Company, may address themselves thereto, to be enlightened in their doubts.

It is an established principle that each House of the Company, although established in various dioceses, hold to the Roman Ceremonies as to the substance and the principal features of their practice; those only excepted which

are so universally authorized by the customs of those places, or so absolutely ordered by their prelates that our refusal to conform to these customs or ordinances, might give occasion to scandal, or murmurs; this question must be decided by the prudence of those who are on the spot, after having taken counsel of the wise, and proposed their difficulties to the Visitors. This maxim, it may be remarked, is according to the intention of Our Holy Father, the Pope, who, whilst manifesting his desire to have his Ritual everywhere accepted, nevertheless, does not disapprove of the received rite,—as is clear from these terms: *Pro more locorum secundum laudabilem consuetudinem*, etc. Were the Missionaries to act otherwise, they would appear singular; or, they would, at least, be able to render but slight service to the clergy, so far as the Ritual might be concerned.

The Rules, thus carefully drawn up by Father Almérás, for uniformity of ceremonies among the Missionaries, were sent to all the Houses of the Congregation.

60 *Success of the functions in the various establishments.* The prolonged infirmities of this worthy Superior General, although he had not yet reached a great age, and his visibly declining strength warned the Company that all must prepare for the sacrifice that would soon be demanded of them; and yet there arose from every heart most fervent prayers that it might please Almighty GOD still to spare so excellent a Superior. In his letter of Feb. 12, 1671, Father Almérás communicates to all, the good then being accomplished in the various Houses of the Company, and the success of their functions, nearly in these terms: "Doubtless, you gladly welcome, from time to time, tidings of our Congregation, in general; and you are also pleased when points of special interest concerning the same are presented to you. Peace and union, thank GOD, find their dwelling in our midst. All labor, more or less, for the

acquisition of virtue; and everywhere our functions seem to be attended with the same blessing of God." However, Father Alm  ras makes special mention of only three Houses: those of Rome, Naples, and Lyons, not having leisure to speak of the others, except in a general way.

"At Rome," he writes, "God's blessing is evidently upon the House wherein are performed all the duties discharged elsewhere, and much more; here Missions are given almost continuously; besides the two kinds of the exercises of the ordinands: the Ember Ordinations, as well as the extraordinary Ordinations, the latter occurring twice every month in favor of those who are ordained *extra tempora*; these latter always number about fourteen or fifteen, and they combine the exercises of the Ordinations with those of the spiritual Retreat. This House likewise receives many other students of all conditions, and the number is always on the increase. Conferences are given to the ecclesiastics who assemble once a week here, as at St. Lazare's. Add to all these, another duty, not taken into account elsewhere, that of training to the ceremonies all priests, whether foreign or Italian, who wish to say Mass in Rome; they can only obtain permission after presenting a certificate from this House, stating that they are acquainted with the ceremonies; the custom, dating from the commencement of this establishment, still continues in force.

"There was only wanting for the complete fulfilment of our functions, an extern seminary, and three months ago, it pleased divine Providence to raise up one, through the agency of Father Simon; the success of the plan was due to the liberality of the Duchess of Aiguillon who provided the wherewithal to rent a house near our own; without which, there would not have been sufficient accommodation.

1 The Duchess of Aiguillon had already made a first donation to the Missionaries in 1642, then a second and a third in favor of the ordinands, in 1643.—*La Congregazione della Missione in Italia*, Parigi, 1884, pp. 7, 9.

There are only six seminarians, but they are very well qualified, and four others will shortly enter. This is a work of great importance in the capital city of the universal Church; and like the other works already enumerated, it may prove of great utility to the clergy." What Father Alméras has just announced is, however, discontinued: probably because the arrivals in Rome from other localities are too numerous, and the Ordinations too frequent, to admit of seminaries regulated on the same plan as those of other dioceses.

"Our House at Naples, is in very good condition," continues Father Alméras; "thence Missions are given in the country places, and the exercises of the Ordination in the city. The Cardinal Archbishop is very well pleased; he maintains and protects the Missionaries.

"At first, there were only three priests; now, there are five, with one cleric; and His Eminence would be glad to have more if we were able to send them; they are all Italians. They have not as yet a foundation, the Cardinal provides for their maintenance; it is not likely that matters will continue long in this state, for the reasons, that this is a large city,—that there is a great deal of piety,—and people are much in favor of Congregations; there is, moreover, a gentleman who promises to come to our aid. This was Mr. Balsamo already mentioned, and who had not yet come to a final decision.

"Father Martin is now Superior at Genoa," adds Father Alméras. Father Martin was an excellent Missionary, one of the first of those sent to Italy; for a long while, he directed the Missions at Genoa, and at Turin as well, having a special aptitude for this duty, and being as complete master of the Italian, as of his mother-tongue; he was, besides, possessed of rare virtue. He was the last French Superior of the House at Rome.

"At Lyons," continues the Superior General, our priests

are much occupied with the Missions which are very successful under the direction of Father Berthe. It was not intended that he should remain there; however, he had only been sent to organize the House and its works.

"In central places, the Missionaries assemble the pastors and priests with those of the vicinity, for Conferences. In the intervals they keep Retreats for the pastors and other priests of a portion of the diocese; assembling them in two bands, alternately; these bands number seventy or eighty; the Missionaries give two instructions a day, as is done for the ordinands." The Missionaries were not then provided for, as they are at present, and, therefore, they could not give hospitality to so great a number of priests; the latter only attended the exercises. "The Archbishop and the Vicars-General," adds Father Alméras, "are very well pleased and evince much kindness towards the Missionaries."

§ 14. Extension of the Company of the Sisters of Charity. Death of Father Alméras. 1

61.* *Solicitude of Father Alméras for the Company of the Sisters of Charity. New Approbation.*—As Abelly remarks: "The Company of the Sisters of Charity, like that of the Mission, owes to its wise Founder, St. Vincent, with its existence, also, its extension and its Rules: he saw it first unfold from his labors, and it was fostered and developed by his mild direction." (*Life*, Book II., Chap. IX.) In the approbation given to the new Institute, in 1655, upon the petition of the pious Founder, the Archbishop of Paris, declared that the administration and direction of the said Society and Community of the Sisters of Charity, be confided entirely to Mr. Vincent during

1 The paragraphs added to the MS. of the author, Rev. Claude Joseph Livour, C. M., are marked thus: *

his lifetime, and afterwards to his successors, the Superior Generals of the Congregation of the Mission.

The latter faithfully acquitted themselves of their duties relative to this portion of their charge; and, as the Life of Our Holy Founder gives the details of his zeal for this Company, it follows that we may likewise make mention here of the solicitude of his successors, who undertook the direction and administration of this charitable Institute, thus continuing the good Work begun by their Blessed Father.

The year 1660 had, almost simultaneously, deprived the Sisters of Charity of their Holy Founder, their pious Mother, Louise de Marillac, and Father Portail. The last named was replaced—as Director of the Sisters—by Rev. John d'Horgny, a Missionary greatly revered, who had already rendered invaluable services to the Congregation of the Mission, and to the Company of the Sisters of Charity. After the death of Father d'Horgny, Rev. John Gicquel, an excellent Missionary, held the office of Director of the Sisters of Charity, from 1667 to 1673.

In 1660, Sister Margaret Chétif, had been named by the Founders themselves, to succeed Mlle. LeGras. Sister Margaret was a person of rare virtue, strongly attached to all the customs, and to the spirit of the Institute. She had commenced the establishment at Arras, where she was, at the time St. Vincent called her to Paris, to fill the position of Superioress of the Company.

Jan. 17, 1661, Very Rev. René Alméras became Superior General of the double Family of St. Vincent. The new Superior announced his election to the Sisters, by his Circular of the following February. Under his administration, the Community continued to increase in number and to make progress in virtue; he was powerfully aided in his government by Sister Chétif, who, in 1664, was re-elected Superioress of the Company.

Under the Generalship of Father Alméras, the Seminary for the training of the young Sisters, was completely organized; the direction of the Seminary was intrusted to Sister Juliana Loret, formerly Assistant to Mlle. LeGras, who highly appreciated her wisdom. From 1647, Sister Loret was appointed Directress of the young Sisters; but, at this epoch, the separation between the older Sisters and the novices did not, as yet, exist.

In 1667, Sister Mathurine Guérin was elected Superioress of the Community; after the Foundress, Sister Guérin was, perhaps, the best qualified for the office of Superioress to be found in the Community; she entered fully into the views and shared the solicitude of Father Alméras. The Common Rules of the Sisters of Charity, date from Saint Vincent, by whom they were drawn up, and explained to the Sisters in the admirable Conferences which have been handed down to us; but, as each one drew copies of these Rules according to her devotion, there could be but few complete copies. Father Alméras had the text revised, dividing it into Chapters, as in its present form; he sent a copy to each establishment, with strict charges to the Sister Servant to guard it carefully.

Finally, in 1668, Cardinal de Vendôme, Papal Legate, to France, "approved and confirmed, by the Apostolic authority, with which,—according to his own expression—he had been invested for the Cause, the said Community (the Sisters of Charity), its Institute and its Constitutions."

Besides the Rules that lay down the duties of each individual, as well as the general end of the Institute, and which had been given by St. Vincent to each of his two Communities, a regular organisation was needful, especially in regard to the transmission and discharge of the functions of authority. As has already been stated, Father Alméras provide in this, for the Congregation of the Mission, by forming a code of laws from what had been regulated and

practised from the time of St. Vincent, and having this code approved by Rome under the title of: *Select Constitutions*. At the request of the Sisters, he did the same for the Company of the Sisters of Charity; collecting the Rules given upon this matter, by the Holy Founder; and formulating the practices sanctioned by St. Vincent and Mlle. Le Gras; and he drew up, in thirty-seven Articles, the *Statutes* of the Company of the Sisters of Charity.

62*. *New Establishments: Belle-Isle, Gex, Sainte-Reine, Versailles, Verviers, etc.*—This care and solicitude of Father Alméras could not fail to result in the extension and prosperity of the Company of the Sisters of Charity. At the death of the Founders, twenty-eight establishments existed; besides numerous Houses in Paris. The same progress continued under Father Alméras; establishments already formed became consolidated and extended, whilst new ones were organized. Only a few of these can be mentioned here.

The establishment of Belle-Isle in the diocese of Vannes, Military Hospital and School, was commenced in 1660, during the lifetime of St. Vincent. Sister Mathurine Guérin—afterwards Superioress of the Company—was sent with two Sisters to commence this royal foundation. She was well furnished with occasions for the exercise of patience; for, shortly after their arrival in this Island, Mr. Fouquet, who had undertaken all arrangements, was discharged, and all who had been in his interest were obliged to withdraw. The Sisters also were on the point of returning to Paris. With a view to this, Sister Guérin called on Mr. de Chevigny, the King's lieutenant, that she might depart with his consent; this gentleman, however, refused to grant her leave to go; on the contrary, he begged her to do her best—under the painful circumstances—to re-establish this Hospital which was in a most dilapidated condition; her efforts were very successful. Not long after this,

Mr. de Chevigny, renouncing the vanities of the world, entered the Congregation of the Fathers of the Oratory.

In the same year, 1660, the Hospital of Gex, was opened. This Institution had no resources save those furnished by the charity of the ladies of Paris, and the Abbés of Brissac, to whom it owed its foundation. All the sick-poor were received into this Hospital, irrespective of creed; and oftentimes at the point of death, heretics abjured their errors.

A few years later, in 1665—1666, the Hospital of Sainte-Reine—formerly of the diocese of Autun—was begun. Therein were received and cared for, a number of poor, stricken with the malady known as the Sainte-Reine disease.

Other establishments were founded in France: those of Versailles, of Narbonne, of Moutiers-Saint-Jean, etc.

The extension of the Company of the Sisters of Charity was not confined to France, their native soil. Belgium soon solicited their services, even during the Generalship of the immediate Successor of St. Vincent, as is clear from the treaty concluded at Paris, December 20, 1671, between Mr. Almérás, Superior General of the Congregation of the Mission and the Sisters of Charity, and Mr. Jodei, Treasurer and Administrator of the Hotel Dieu, of the city of Verviers.

It is therein specified that the said Sisters of Charity, residing at the Hotel Dieu of Verviers, will be in the diocese and under the direction of Mgr. the Elector of Cologne, Bishop of Liège; that their maintenance will be provided for by the Bishop and his Grand-Vicar; with the guarantee of the full powers of the Superior General over these Sisters: entire liberty to recall and replace them by others whenever he shall think proper to do so;

“To visit, personally or through his Deputies, the said Hotel Dieu, and to hear the confessions of the Sisters, with the approbation of Mgr. the Elector of Cologne, or

his Grand-Vicar, even to designate—without more ado—a confessor approved by the Ordinary; and, in general, to give the Sisters, either verbally or in writing, all the advice that he may judge expedient to enable them to discharge their duties in the most perfect manner.”

Besides these twenty-six establishments, others were founded during the Generalship of Father Alméras.

63. *Death of Father Alméras.*—It pleased GOD to call Father Alméras to Himself after a protracted illness which had reduced him to extreme weakness; dropsy being added to his other ailments. His death occurred on the feast of St. Lazarus, Sept. 2, 1672. He was interred beside Saint Vincent, to the right, in the centre of the choir; and, shortly afterwards, over his tomb was placed a simple inscription: HERE LIES RENE ALMERAS, SECOND SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION; HE DEPARTED THIS LIFE IN THE SIXTIETH YEAR OF HIS AGE, AND THE TWELFTH OF HIS GENERALSHIP.



BOOK NOTICES.

77. *Acta Benedicti XIV. sive mondum sive sparsim edita nunc primum collecta*, cura Raphaelis de Martinis, Congregationis Missionis presbyteri, etc. Neapoli, 1894. 2 Vol. in-4° de 584 et 488 pages. \$ 4.00.

This publication, as the title indicates, completes the editions of the *Bullary of Benedict XIV.*, giving as it does in the collection, all Bulls of this Pontiff, including those scattered or hitherto unpublished. There are about four hundred. This difficult and valuable work was intrusted by the Secretary of State—then Cardinal Jacobini—to Rev. Raphael de Martinis, Priest of the Mission. In recompense for this and other works, manifesting his profound erudition, this Son of St. Vincent has since been raised by the Holy See, to the dignity of Archbishop of Laodicea. No considerable library should be without this important work.

These volumes have the same dimensions as the large *Bullary of Turin* to which they form a sequel. The type is very clear and legible.

The collection teems with interesting matter; being—to a certain extent—the History of the Church, during the Pontificate of Benedict XIV.

The learned editor has gathered with special care, whatever is associated with the Family of St. Vincent de Paul. Among these articles, we mention the following:

October 6, 1746. To the Archbishop of Paris: The Pope recommends to him the Lazarists or Priests of the Mission, who are evangelizing the Isle of Bourbon; Vol. I., p. 25.

February 23rd, and October 5th, 1746. Foundation of the Alberoni College, at Plaisance, under the direction of the Priests of the Mission: herein is found the Charter of this establishment; Vol. I., pp. 309, 376.

August 31, 1746. Letter of congratulation to Father Perriquet, Vicar-General, and of condolence for the death of Father Couty, Superior General: Eulogy of the deceased; Vol. I. p. 365.

March 29th, 1748. Father Cossart, *Priest of the Mission*, is charged with removing and depositing the body of St. Victor, martyr, in the royal church of the Hotel des Invalides, at Paris; Vol. I., p. 509.

78. *Acta martyrum et sanctorum* (Orientis). Tomus septimus, seu Paradisus Patrum. Edid. Paulus Bedjan,

pr. Congr. Missionis. Typis Drugulini, Lipsiensis, 1877.
One well-bound Vol. in 8vo. of XI—1019 pp.

The volumes of this important publication follow one another with a rapidity that charms the reader, whilst attesting the indefatigable zeal of the writer, Mr. Paul Bedjan. Other works from his pen appear at intervals, and it will be remembered that we mentioned last spring, the *Ecclesiastical History*, by Eusebius of Cesarea, translated into the Chaldean.

Just now, Vol. VII., of *The Lives of the Saints*, brings us the translation of the *Paradisus Patrum*, or Lives of the Fathers of the Desert, with their colloquies and maxims. "Our copies," says Mr. Bedjan, "taken from the MS. of Paris, have been verified upon the original, and have also been compared with the MSS. of Berlin and London; they were afterward sent to Rome to be authenticated upon the MS. of the Vatican Library.

"We have modeled our work upon this last, as to the number and order of the narrations, and the matter as well; we copied therefrom, also, whatever was not found in the MS. of Paris.

"It is worthy of note that all the MSS. of the *Paradisus Patrum* do not contain the same narrations, nor do they follow the same order. However, to be accurate: Part Third of both the London MSS. do not differ in general.

"As regards the preceding volumes, we were obliged to vocalize and punctuate all that has been taken from the divers MSS. at our disposal; conforming, moreover, to the Chaldean orthography.

79. *Directory for the Associations of the Children of Mary*, established in the Houses of the *Sisters of Charity*, for the use of the Directors and Directresses of these Associations; by a Priest of the Congregation of the Mission. Mother-House of the Sisters of Charity; Rue du Bac, 140, Paris. 1897. One Vol. 12mo. 171 pp.

This work completes the *Manual of the Children of Mary*, formerly published under the auspices of Very Rev. J. B. Etienne, Superior General of the Congregation of the Mission and of the Sisters of Charity. An edition of this *Manual* considerably enlarged, was published by the author of the present *Directory*, in 1882.

A letter of approbation from Very Rev. A. Fiat, Superior General introduces the new volume. In the first part of the work the author has limited himself to a setting forth of the nature of these Associations; he afterwards furnishes instructions and counsels relative to the discharge of the duties incumbent upon those who direct this salutary work. The book is a treasure.

80. *Coronation of the Virgin Immaculate of the Miraculous Medal*. Mother-House of the Sisters of Charity, Rue du Bac, 140, Paris, 1897. One Vol. in-18, 106 pp.

This volume, drawn in part from the *Annals of the Congregation of the Mission, and of the Sisters of Charity*, is a memorial of the solemn festivities of July 26, 1897. This memorial will recall to the favored witnesses, the sweet emotions of the solemnity; and, through its medium, other readers will participate in the edification ever to be associated with the Coronation. The illustrations represent the Statue of the Immaculate Virgin, and the Crown; as also the Chapel of the Apparition.

This memorial propagated among the laity will increase devotion towards Mary Immaculate, by causing the Miraculous Medal to become better known.

81. *Commentarii de Sacramentis in genere ac de SS. Eucharistia ex probatis auctoribus concinnati. Ad usum Collegii Hibernorum Parisiensis*. Paris, 1897. One Vol. in 8vo. 300 pp.

It is not wise to condemn erudition, and when an author has power to express himself with clearness, we are thankful to him for giving the names of the honored men whose authority he brings forward, and whose reasons he has weighed. This is what St. Alphonsus Liguori did in his great and imperishable work on Theology. The author, whose two treatises are referred to above, has done in like manner. *Profert de thesauro suo nova et vetera*: he mentions Suarez and de Lugo; quoting also Lehmkuhl, Franzelin, Pesch, etc, to sustain his opinions.

As in every work on Theology, there may also be found in this, questions open to discussion. For instance, the author formulates in two propositions the teaching on the essence of the Sacrifice of the Mass (p. 259), and, in explaining them, he attaches to both the same value: *Ex communi theologorum consensu*. It may be questioned whether the second proposition is as generally received as the first? Gury, especially (*Casus conscientie*, Vol. II., No. 254), accepts as probable, an opinion differing from that advanced by Mr. Mc Guiness.

This work, written for the use of the students of the Irish Seminary, at Paris, is adapted to the ecclesiastical legislation of Ireland; therein are set forth the special faculties granted by Rome to the bishops of this ecclesiastical Province; as also the decisions of synods held, recently, at Maynooth. This was a happy thought. Other readers will not find themselves thereby embarrassed, any more than they could be confused by the direct American laws given as references, in Sabetti's noble work. These commentaries on the Sacraments in general and the Eucharist will be of universal interest and utility to Theologians.

82. *Annals of the Ladies of Charity of St. Vincent de Paul*. 1897-1898. V. Lavallée, editor, Paris. One beautiful Vol. in 8vo., 705 pp.

A letter addressed by His Eminence Cardinal Rampolla, in the Holy Father's name, to Mme. the Duchess of Beauffremont, President of the Works of the Ladies of Charity of St. Vincent de Paul, at Paris, informs her that His Holiness accepts the tribute tendered by this precious Volume of the *Annals of Charity*, and that he gives his blessing to the Work.

This very useful collection gave in the vol. of 1896, a most interesting short history of the Work of the Ladies of Charity; that of 1897-98, gives details touching the organization of this Institution so essentially charitable. The special object is to secure the resources requisite for the relief of the poor, especially, in domiciliary visits. The means is the publicity given to a list of names of honorable Christian merchants. The *Annals of the Ladies of Charity* can be procured from the editor, or from the Sisters of Charity, Rue du Bac, 140.

We borrow from the above publication the remarkable engraving of Louise de Marillac, frontispiece of this No. of the *Annals*.

Agent: C. SCHMEYER.



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